

Śrī Bhakti-rasāmṛta-sindhu-bindu

A Drop of the Nectarine Ocean of Bhakti-rasa

Composed by
Śrīla Viśvanātha Cakravartī Thākura



Translation and commentary by
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

Śrī Śrī Guru-Gaurāṅgau Jayataḥ

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*The crest-jewel of spiritual preceptors
and guardian of the Śrī Gauḍīya sampradāya*

Śrīla Viśvanātha Cakravartī Ṭhākura

Translation and commentary by

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja



Gauḍīya Vedānta Publications
Mathurā, Uttar Pradesh, India

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Available from:

Śrī Keśavajī Gauḍīya Maṭha
Mathurā (U.P.) 281001
INDIA

or

Gauḍīya Vedānta Publications
254 Moorside Road
Downham, Bromley, Kent BR1 5EZ
ENGLAND

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ISBN 81-86737-01-4

Printed in India at Rekha Printers Pvt. Ltd., New Delhi-110 020

Preface

Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among the Gauḍīya Vaiṣṇava ācāryas, is the author of this book. In this book there is a description of the nature of *uttamā-bhakti*, its divisions, *sādhana-bhakti*, the stages in the development of *prema*, the *aṅgas* of *bhajana*, offences committed in the performance of devotional service (*sevāparādha*), offences against the holy name (*nāmāparādha*), *vaidhī* and *rāgānugā-sādhana-bhakti*, *bhāva-bhakti*, *prema-bhakti*, and *bhakti-rasa*.

Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the community of Rāḍhadeśa in the district of Nadia, West Bengal. He was celebrated by the name Hari Val-labha. He had two older brothers named Rāmabhadra and Raghunātha. In childhood, he studied grammar in a village named Devagrāma. After this he went to a village named Śaiyadābāda in the district of Mursīdābāda where he studied the *bhakti-sāstras* in the home of his *guru*. It was in Śaiyadābāda that he wrote three books while still undergoing his studies. These three books are *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjavala-nīlamanī-kiraṇa*, and *Bhāgavatāmṛta-kaṇā*. A short time later, he renounced his household life and went to Vṛndāvana. There he wrote many books and commentaries.

After the disappearance of Śrīman Mahāprabhu and His eternal associates who had taken up residence in Vraja, the current of *suddha-bhakti* was flowing by the influence of three great personalities: Śrīnivāsa Ācārya, Narottama Ṭhākura, and Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura was fourth in the line of disciplic succession coming from Śrīla Narottama Ṭhākura.

One disciple of Śrīla Narottama Ṭhākura Mahāśaya was named Śrī Gaṅgā-Nārāyaṇa Cakravartī Mahāśaya. He lived in Bālūcara Gambhilā within the district of Mursidābāda. He had no sons and only one daughter, whose name was Viṣṇupriyā. Śrīla Narottama Ṭhākura had another disciple named Rāmakṛṣṇa Bhaṭṭācārya from the *brāhmaṇa* community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhaṭṭācārya was named Kṛṣṇa-caraṇa. Śrī Gaṅgā-Nārāyaṇa accepted Kṛṣṇa-caraṇa as an adopted son. The disciple of Śrī Kṛṣṇa-caraṇa was Rādhā-ramaṇa Cakravartī, who was the spiritual master of Viśvanātha Cakravartī Ṭhākura.

In his commentary on *Śrīmad-Bhāgavatam* entitled *Sārārtha-darśinī*, at the beginning of the *Rāsa-pañcādhyāya*, five chapters describing Śrī Kṛṣṇa's *rāsa-līlā*, Viśvanātha Cakravartī Ṭhākura has written the following verse:

*śrī rāma-kṛṣṇa-gaṅgā-caraṇān natvā gurun urupremnaḥ
śrīla narottama nātha śrī gaurāṅga prabhum naumi*

In this *śloka* the name Śrī Rāma refers to the spiritual master of Viśvanātha Cakravartī Ṭhākura, Śrī Rādhā-ramaṇa. The word Kṛṣṇa refers to his grand-spiritual master, *parama-gurudeva*, Śrī Kṛṣṇa-caraṇa. The name Gaṅgā-caraṇa refers to his great grand-spiritual master, *parātpara-gurudeva*, Śrī Gaṅgā-caraṇa. The name Narottama refers to his great-great grand-spiritual master, *parama-parātpara-gurudeva*, Śrīla Narottama Ṭhākura, and the word *nātha* refers to the spiritual master of Śrīla Narottama Ṭhākura, Śrī Lokanātha Gosvāmī. In this way, he is offering obeisances unto his *guru-paramparā* up to Śrīman Mahāprabhu.

The daughter of Śrīnivāsa Ācārya, Hemalatā Ṭhākuraṇī, was extremely learned and a great Vaiṣṇavī. She expelled an estranged disciple named Rūpa Kavirāja from the Gauḍīya Vaiṣṇava community. Since then Rūpa Kavirāja was known as *atibādī* in the Gauḍīya Vaiṣṇava community. He established his own concocted doctrine, opposed to the Gauḍīya Vaiṣṇava conclusions, that only a person in the renounced order of life could act as *ācārya*. He claimed that it was not possible for a house-

holder to become a spiritual master. Completely disregarding the path of devotional rules and regulations (*viddhi-mārga*), he propagated the path of spontaneous attraction (*rāga-mārga*) in an unrestrained and undisciplined manner. His opinion was that *rāgānugā-bhakti* could be practiced by *smaraṇa* (remembrance) alone, abandoning the practices of *śravaṇa* and *kīrtana* (hearing and chanting).

Fortunately, Śrīla Cakravartī Ṭhākura was present at that time. In his *Sārārtha-darśinī* commentary on the third canto of *Śrīmad-Bhāgavatam*, he refuted these false conclusions. The householder disciples in the disciplic succession of Nityānanda Prabhu's son, Vīrabhadra, and those who are descendants of the rejected sons of Advaita Ācārya award and accept the title of *gosvāmī*. Such action is completely improper according to the line of *ācāryas*. Śrī Cakravartī Ṭhākura refuted this idea of Rūpa Kavirāja. He proved that it was not incompatible for a qualified *gṛhastha* descendant of an *ācārya* to act as a spiritual master. But for unfit descendants of *ācārya* families who are greedy for disciples and wealth to adopt the name of *gosvāmī* is unlawful and contrary to the statements of *sāstra*. This he also proved. Therefore, although acting as an *ācārya*, he never used the title *gosvāmī* with his name. He did this just to instruct the foolish and unfit descendants of *ācārya* families of modern times.

When Śrīla Viśvanātha Cakravartī Ṭhākura was very old, he spent most of the time in a semi-conscious state, deeply absorbed in *bhajana*. At that time in the state of Jaipur, a debate broke out between the Gauḍīya Vaiṣṇavas and other Vaiṣṇavas who supported the doctrine of *svakīyāvāda* (marital love).

Jaya Singh II was the king of Jaipur. The Vaiṣṇavas of the antagonistic camp led Jaya Singh to believe that the worship of Śrīmatī Rādhikā along with Śrī Govinda Deva was not supported by *sāstra*. Their contention was that Śrīmatī Rādhikā's name was not mentioned anywhere in *Śrīmad-Bhāgavatam* or the *Viṣṇu Purāṇa* and that She was never legally married to Kṛṣṇa according to Vedic rituals. Another objection was that the Gauḍīya Vaiṣṇavas did not belong to a recognized line of disciplic succession or *sampradāya*. There are but four lines of

Vaiṣṇava disciplic succession which have descended from time immemorial: the Śrī *sampradāya*, Brahma *sampradāya*, Rudra *sampradāya*, and Sanaka (Kumāra) *sampradāya*.

In the age of Kali the principal *ācāryas* of these four *sampradāyas* are respectively: Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī, and Śrī Nimbāditya. The Gauḍīya Vaiṣṇavas were thought to be outside of these four *sampradāyas* and were not accepted as having a pure lineage. In particular the Gauḍīya Vaiṣṇavas did not have their own commentary on the *Brahma-Sūtra*. Therefore, they could not be accepted as a bona fide line of Vaiṣṇava disciplic succession.

At that time Mahārāja Jaya Singh, knowing the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana to be followers of Śrīla Rūpa Gosvāmī, summoned them to Jaipur to take up the challenge with the Vaiṣṇavas from the line of Śrī Rāmānuja. Because he was very old and immersed in the transcendental bliss of *bhājana*, Śrī Cakravartī Ṭhākura sent his student, Gauḍīya Vaiṣṇava *vedāntācārya mahā-mahopādhyāya* (the great one among great teachers), *paṇḍita-kula-mukuta* (the crown of the assembly of learned scholars), Śrīpāda Baladeva Vidyābhūṣaṇa to Jaipur along with his disciple Śrī Kṛṣṇadeva, in order to address the assembly.

The caste *gosvāmīs* had completely forgotten their connection with the Madhva *sampradāya*. In addition to this they were disrespectful to the Vaiṣṇava Vedānta and created a great disturbance for the Gauḍīya Vaiṣṇavas. Śrīla Baladeva Vidyābhūṣaṇa, by his irrefutable logic and powerful *sāstric* evidence, proved that the Gauḍīya *sampradāya* was a pure Vaiṣṇava *sampradāya* coming in the line of Madhva. The name of this *sampradāya* is the Śrī Brahma-Madhva Gauḍīya Vaiṣṇava *sampradāya*. Our previous *ācāryas* like Śrīla Jīva Gosvāmī, Kavi Karmapūra, and others accepted this fact. The Śrī Gauḍīya Vaiṣṇavas accept *Śrīmad-Bhāgavatam* as the natural commentary on the *Vedānta-Sūtra*. For this reason no separate commentary of *Vedānta-Sūtra* was written in the Gauḍīya Vaiṣṇava *sampradāya*.

In various Purāṇas the name of Śrīmatī Rādhikā is mentioned. She is the personification of the *hlādinī* (pleasure-giving) poten-

cy and the eternal beloved of Śrī Kṛṣṇa. In several places of the *Śrīmad-Bhāgavatam* and specifically in the tenth canto in connection with the description of *Vraja-līlā*, Śrīmatī Rādhikā is mentioned in a very concealed manner. Only *rasika* and *bhāvuka bhaktas* who are conversant with the conclusions of *sāstra* can understand this confidential mystery.

In the learned assembly in Jaipur, Baladeva Vidyābhūṣaṇa refuted all the arguments and doubts of the opposing party. He solidly established that the Gauḍīya Vaiṣṇavas were following in the line of disciplic succession descending from Madhva, as well as the authenticity of the worship of Rādhā-Govinda. The opposition was silenced by his presentation. Nonetheless, because the Gauḍīya Vaiṣṇava *sampradāya* did not have a commentary on *Vedānta-Sūtra*, the contesting party did not accept them as being a pure line of Vaiṣṇava disciplic succession.

Śrī Baladeva Vidyābhūṣaṇa then wrote the famous Gauḍīya commentary on the *Brahma-Sūtra* named *Śrī Govinda Bhāṣya*. Once again the worship of Śrī Rādhā-Govinda began in the temple of Śrī Govinda Deva, and the validity of the Śrī Brahma-Madhva Gauḍīya *sampradāya* was accepted. It was only on the authority of Śrī Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa Prabhu was able to write the *Śrī Govinda Bhāṣya* and prove the connection of the Gauḍīya Vaiṣṇavas with the Madhva *sampradāya*. There should be no doubt in this regard. This accomplishment of Śrī Viṣvanātha Cakravartī Ṭhākura done on behalf of the *sampradāya* will be recorded in golden letters in the history of Gauḍīya Vaiṣṇavism.

Śrīla Viṣvanātha Cakravartī Ṭhākura describes a very striking event in his own book entitled *Mantrārtha-dīpikā*. Once while reading *Śrī Caitanya-caritāmṛta*, he came upon the verse quoted below (*Madhya-līlā* 21.125), which describes the meaning of the *kāma-gāyatrī-mantra*.

*kāma-gāyatrī-mantra rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara 'candra' haya kṛṣṇe kari' udaya
trijagat kaila kāmamaya*

The *kāma-gāyatrī-mantra* is identical with Śrī Kṛṣṇa. In this king of *mantras* there are twenty-four and a half syllables and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with *prema*.

It is proved by the evidence of this verse that the *kāma-gāyatrī-mantra* is composed of twenty-four and a half syllables. But in spite of considerable thought, Śrī Viśvanātha Cakravartī could not ascertain which syllable in the *kāma-gāyatrī* was considered a half-syllable. Although he carefully scrutinized grammar books, the *Purāṇas*, the *Tantra*, the *sāstras* dealing with drama (*nāṭya*) and rhetoric (*alaṅkāra*), and other scriptures, he found no mention anywhere of a half-syllable. In all these *sāstras* he found mention only of the vowels and consonants which make up the fifty letters of the alphabet. He found no evidence anywhere of a half-syllable.

In the *Śrī Harināmāmṛta-vyākaraṇa*, the grammar system composed by Śrī Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (*sañjñāpāda*). By study of the arrangement of letters (*māṭṛkā*) in the *Māṭṛkānyāsa* and other books, he found no mention anywhere of a half-syllable. In the *Rādhikā-sahasra-nāma-stotra* found in the *Bṛhan-Nāradya Purāṇa*, one of the names of Vṛndāvanēśvarī Śrīmatī Rādhikā is given as *Pacāsa-varṇa-rūpiṇī* (one whose form is composed of fifty syllables).

Seeing this, his doubt only increased. He began to consider whether Kavirāja Gosvāmī might have made a mistake while writing. But there was no possibility of him committing any mistake. He was omniscient and thus completely devoid of the material defects of mistakes, illusion, and so on. If the fragmented letter 't' (the final letter of the *kāma-gāyatrī-mantra*) is taken as a half-syllable, then Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for he has given the following description in *Caitanya-caritāmṛta* (*Madhya-līlā* 21.126-128):

sakhi he! kṛṣṇa-mukha-dvija-rāja-rāja
kṛṣṇa-vapu śimhāsane, vasi' rājya-śāsane

kare saṅge candrera samāja
dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni
kara nakha cāndera hāṭa vaṁśī upara kare nāṭa
tāra gīta muralira tāna
pada nakha candra-gaṇa tale kare sunarttana
nūpurera dhvani yāra gāna

In these lines, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has described the face of Śrī Kṛṣṇa as the first full moon. His two cheeks are both considered as full moons. The dot of sandalwood on the upper portion of His forehead is considered as the fourth full moon, and the region of the forehead below the dot of sandalwood is the moon of *aṣṭamī* or, in other words, a half moon. According to this description, the fifth syllable is a half-syllable. If the fragmented 't', which is the final letter of the *mantra*, is taken as a half-syllable, then the fifth syllable could not be a half-syllable.

Śrīla Viśvanātha Cakravartī Ṭhākura fell into a dilemma because he could not decipher the half-syllable. He considered that if the syllables of the *mantra* would not reveal themselves, then neither would it be possible for the worshipful deity of the *mantra* to manifest to him. He decided that since he could not obtain audience of the worshipful deity of the *mantra*, it would be better to die. Thinking thus, he went to the bank of Rādhā-Kuṇḍa at night with the intent of giving up his body.

After the second period (*prahara*) of the night had passed, he began to doze off when suddenly, Śrī Vṛṣabhānu-nandinī, Śrī-matī Rādhikā, appeared to him. She very affectionately said, "O Viśvanātha! O Hari Vallabha! Do not lament! Whatever Śrī Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Do not maintain any doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship Me and My dear beloved (*prāṇa-vallabha*). We are revealed to the devotee by the syllables of this *mantra*.

No one is capable of knowing Us without My grace. The half-syllable is described in the book known as *Varṇā Gamabhāsvat*. After consulting this book, Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. You should examine this book and then broadcast its meaning for the benefit of faithful persons.”

After hearing this instruction from Vṛṣabhānu-nandinī Śrīmatī Rādhikā Herself, Viśvanātha Cakravartī Ṭhākura suddenly arose. Calling out, “O Rādhē! O Rādhē!” he began to cry in great lamentation. Thereafter, upon regaining his composure, he set himself to carrying out Her order.

According to the indication of Śrīmatī Rādhikā regarding the determination of the half-syllable, the letter ‘vi’ which is preceded by the letter ‘ya’ in the *mantra* is considered as a half-syllable. Apart from this, all other syllables are full syllables or full moons.

By the mercy of Śrīmatī Rādhikā, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the meaning of the *mantra*. He obtained the direct audience of his worshipful deity, and by means of his internal perfected spiritual body (*siddha-deha*), he was able to participate in the Lord’s *nitya-līlā* as an eternal associate. After this, he established the deity of Śrī Gokulānanda on the bank of Rādhā-Kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukhavarttinī* commentary on *Ānanda-vṛndāvana-campū*, a book written by Śrīla Kavi Karmapūra.

*rādhāparastīra-kuṭīra-varttinah
prāptavya-vṛndāvana cakravarttinah
ānanda campū vivṛti pravarttinah
sānto-gattir me sumahā-nivarttinah*

In old age, Viśvanātha Cakravartī Ṭhākura spent most of his time in a semi-conscious state, deeply absorbed in *bhajana*. His principal student, Baladeva Vidyābhūṣana, took over the responsibility of teaching the *sāstras*.

Re-establishment of the Doctrine of Parakīyāvāda

Because of a slight decline in influence of the Six Gosvāmīs in Śrī Vṁdāvana Dhāma, a controversy arose regarding the doctrines of *svakīyāvāda*, marital love, and *parakīyāvāda*, paramour love. To dispel the misconceptions regarding *svakīyāvāda*, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books named *Rāga-vartma-candrikā* and *Gopī-premāmṛta* which are wonderfully filled with all the conclusions of *sāstra*. Thereafter, in his *Ānanda-candrikā* commentary on the '*laghutvam atra*'* verse of *Ujjvala-nīlamanī* (1/21), he soundly refuted the theory of *svakīyāvāda* by *sāstric* evidence and irrefutable arguments and established the conception of *parakīyā*. In his *Sārārtha-darsinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to the *parakīyā bhāva*.

It is said that at the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some *paṇḍitas* who opposed him in regard to the worship in the mood of *parakīyā*. But by his deep scholarship and irrefutable logic he defeated them. On account of this, the *paṇḍitas* resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to go out in the early morning before dawn to perform *parikramā* of Śrī Vṁdāvana Dhāma. They formulated a plan to kill him at that time in some dense, dark grove.

While performing *parikramā*, Viśvanātha Cakravartī Ṭhākura came upon the grove where the adversaries desired to kill him. But suddenly they looked and saw that he was no longer there. In his place, they saw a beautiful young Vrajavāsī girl picking flowers along with two or three of her friends. The *paṇḍitas*

*The full verse from *Ujjvala-nīlamanī* is as follows:

*laghutvam atra yat proktaṁ tat tu prākṛta nāyake
na kṣṇe rasa niryāsa svādārtham avatāriṇi*

Whatever fault or impropriety has been pointed out (in other *rasa-sāstras*) in regard to the love of paramours applies to ordinary worldly lovers and not to Śrī Kṛṣṇa, for He is the taster of the liquid essence of *rasa* and the source of all incarnations. (In other words, the Lord's incarnations are the controllers of religion and irreligion and never subjected to their control. How then can Śrī Kṛṣṇa be subjected to such codes when He is the source of all incarnations?)

inquired from the girl, "Dear Child! Just a moment ago a great devotee was approaching here. Where did he go? Did you happen to see him?" The girl replied, "I saw him, but I don't know where he went."

Seeing the astonishing beauty of the girl, her sidelong glancing, her graceful feminine manner, and gentle smiling, the *paṇḍitas* became captivated. All the impurity in their minds was vanquished and their hearts became soft. On being requested by the *paṇḍitas* to introduce herself the girl said, "I am a maidservant of Svāminī Śrīmatī Rādhikā. She is presently at Her mother-in-law's home at Yāvaṭa. She sent me to pick flowers." Saying this, she disappeared, and in her place, they saw Śrīla Viśvanātha Cakravartī Ṭhākura once again. The *paṇḍitas* fell at his feet and prayed for forgiveness. He forgave them all.

Many such astonishing events are heard in the life of Śrī Cakravartī Ṭhākura. In this way he refuted the theory of *svakīyā-vāda* and established the truth of pure *parakīyā*. This work of his is of great importance for the Gauḍīya Vaiṣṇavas.

Śrīla Viśvanātha Cakravartī Ṭhākura not only protected the integrity of the Śrī Gauḍīya Vaiṣṇava *dharma*, but he also re-established its influence in Śrī Vṛndāvana. Anyone who evaluates this accomplishment of his is sure to be struck with wonder by his uncommon genius. The Gauḍīya Vaiṣṇava *ācāryas* have composed the following verse in praise of his extraordinary work:

*viśvasya nātharūpo 'sau bhakti vartma pradarśanāt
bhakta-cakre varttitatvāt cakravartty ākhyayā bhavat*

Because he indicates the path of *bhakti*, he is known by the name Viśvanātha, the Lord of the universe; and because he always remains in the assembly (*cakra*) of pure devotees, he is known by the name Cakravartī (he around whom a circle or assembly turns).

In the year 1676 *Śākābda*, on the fifth day of the light phase of the moon of the month of Māgha (January-February), at approximately one hundred years of age, while absorbed in an internal condition in Śrī Rādhā-Kuṇḍa, he entered into *aprakāṣa*

(unmanifest) Vṛndāvana. Even today his *samādhi* can be found just next to the temple of Śrī Gokulānanda in Śrī Dhāma Vṛndāvana.

Following in the footsteps of Śrīla Rūpa Gosvāmī, he composed abundant transcendental literatures about *bhakti* and thus established the inner heart's longing of Śrīman Mahāprabhu in this world. He also refuted various faulty conclusions, opposed to the genuine following of Śrī Rūpa Gosvāmī (*rūpānuga*). He is thus revered in Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and as an authoritative *mahājana*. He is renowned as a great transcendental philosopher, poet, and *rasika-bhakta*. A Vaiṣṇava composer of verse named Kṛṣṇa dāsa has written the following lines at the conclusion of his translation of Śrīla Cakravartī Ṭhākura's book *Mādhurya-kādambinī*:

*mādhurya kādambinī grantha jagata kaila dhanya
cakravartī mukhe vaktā āpani śrī kṛṣṇa caitanya
keha kahena cakravartī śrī rūpera avatāra
kaṭhina ye tattva sarala karite pracāra
ohe guṇa-nidhi śrī viśvanātha cakravartī
ki jāniba tomāra guṇa muṇi mūḍha mati*

Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing the book *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book. He has spoken it through the mouth of Śrī Cakravartī. Some people say that Śrī Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is very expert in the art of describing extremely complex truths in an easily understandable manner. O ocean of mercy, Śrī Viśvanātha Cakravartī Ṭhākura! I am a great fool. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.

Among Gauḍīya Vaiṣṇava *ācāryas*, there are very few who wrote as many books as Śrīla Cakravartī Ṭhākura. Even today the following proverb is quite famous amongst the Vaiṣṇavas regarding his three books:

kiraṇa-bindu-kaṇā, ei tīna niye vaiṣṇava paṇā

These three books, *Ujjvala-nīlamanī-kiraṇa*, *Bhakti-rasāmṛta-sindhu-bindu*, and *Bhāgavatāmṛta-kaṇā*, are taken by the Vaiṣṇavas as their wealth.

A list is given below of his books, commentaries, and prayers which form a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava *bhakti* literature.

(1) *Vraja-riti-cintāmaṇi*, (2) *Camatkāra-candrikā*, (3) *Prema-sampuṭam* (*Khaṇḍa-kāvya*—a poetic work which displays only partial characteristics or ornamentation of poetry), (4) *Gītāvalī*, (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*), (6) *Ānanda-candrikā* (commentary on *Ujjvala-nīlamanī*), (7) commentary on *Śrī Gopāla Tāpanī*, (8) *Stavāmṛta-laharī* (Waves of Nectarine Prayers, included in which are the following) (a) *Śrī Guru-tattvāṣṭakam*, (b) *Mantra-dāṭṭ-guror-aṣṭakam*, (c) *Parama-guror-aṣṭakam*, (d) *Parāṭpara-guror-aṣṭakam*, (e) *Parama-parāṭpara-guror-aṣṭakam*, (f) *Śrī Lokanāthāṣṭakam*, (g) *Śrī Śācīnandanāṣṭakam*, (h) *Śrī Svarūpa-caritāmṛtam*, (i) *Śrī Svapna-vilāśāmṛtam*, (j) *Śrī Gopāla Devāṣṭakam*, (k) *Śrī Madana-mohanāṣṭakam*, (l) *Śrī Govindāṣṭakam*, (m) *Śrī Gopināthāṣṭakam*, (n) *Śrī Gokulānandāṣṭakam*, (o) *Svayaṁ-bhagavad-aṣṭakam*, (p) *Śrī Rādhā-Kuṇḍāṣṭakam*, (q) *Jagan-mohanāṣṭakam*, (r) *Anurāgavallī*, (s) *Śrī Vṛndā Devyāṣṭakam*, (t) *Śrī Rādhikā-dhyānāmṛtam*, (u) *Śrī Rūpa-cintāmaṇiḥ*, (v) *Śrī Nandīśvarāṣṭakam*, (w) *Śrī Vṛndāvanāṣṭakam*, (x) *Śrī Govardhanāṣṭakam*, (y) *Śrī Saṅkalpa-kalpa-drumaḥ* (z) *Śrī Nikuñja-virudāvalī* (*Virut-kāvya*—laudatory poetry), (aa) *Surata-kathāmṛtam*, (bb) *Śrī Śyāma-Kuṇḍāṣṭakam*, (9) *Śrī Kṛṣṇa-bhāvanāmṛtam*, (10) *Śrī Bhāgavatāmṛta-kaṇā*, (11) *Śrī Ujjvala-nīlamanī-kiraṇa*, (12) *Śrī Bhakti-rasāmṛta-sindhu-bindu*, (13) *Rāga-vartma-candrikā*, (14) *Aiśvarya-kādambinī* (unavailable), (15) *Śrī Mādhurya-kādambinī*, (16) commentary on *Śrī Bhakti-rasāmṛta-sindhu*, (17) commentary on *Dāna-keli-kaumudī*, (18) commentary on *Śrī Lalita-mādhava-nāṭaka*, (19) commentary on *Śrī Caitanya-caritāmṛta* (incomplete), (20) commentary on *Brahma-Saṁhitā*, (21)

Sārārtha-varṣiṇī commentary on *Śrīmad Bhagavad Gītā*, and (22) *Sārārtha-darśiṇī* commentary on *Śrīmad-Bhāgavatam*.

My most revered Śrī Gurudeva, *aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, was a guardian of the Śrī Gauḍīya *saṁpradāya* and founder-*ācārya* of the Śrī Gauḍīya Vedānta Samiti as well as the *Gauḍīya-maṭhas* established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Thākura and other previous *ācāryas* in the Bengali language. Today, by his heartfelt desire, enthusiastic blessings, and causeless mercy, *Jaiva Dharma*, *Śrī Caitanya-sikṣāmṛta*, *Śrī Caitanya Mahāprabhura Śikṣā*, *Śrī Śikṣāṣṭaka*, and other books have been printed in Hindi, the national language of India. Gradually other books are being published.

The present day head and *ācārya* of the *Śrī Gauḍīya Vedānta Samiti*, my most revered godbrother, *parivrājakācārya* Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja, is deeply immersed in transcendental knowledge and is a very dear, intimate servant of the lotus feet of our Śrī Guru. I humbly pray at his lotus feet that he may bless me by presenting this precious book, *Śrī Bhakti-rasāmṛta-sindhu-bindu*, into the lotus hands of our Śrīla Gurudeva and thus fulfill his inner heart's longing.

My special thanks and blessings are extended to Navadvīpa dāsa Ādhikārī for his fine work in producing the manuscript and to Prema-vilāsa dāsa Ādhikārī for his excellent layout work and design of the charts. I pray to Mahābhāvamayī Śrīmatī Rādhikā and Rasarāja Śrī Kṛṣṇa that They bestow Their mercy upon them for their advancement in *Vraja bhakti*.

I have complete faith that those who are possessed of yearning for *bhakti* and especially the *sādhakas* of *rāgānugā-bhakti* who are captivated by *vraja-rasa* will receive this book with great reverence. Faithful persons who study this book will obtain qualification to enter into the wealth of *prema* of Śrī Caitanya Mahāprabhu.

Finally, I pray at the lotus feet of my most revered Śrīla Gurudeva, the condensed personification of the Lord's compas-

sion, that he may pour down a shower of abundant mercy upon me, by which I may obtain more and more eligibility to engage in the service of his inner heart's longing. This is our humble prayer at his lotus feet which bestow *Kṛṣṇa-prema*.

Akṣaya Tṛtīyā

(Third day of the bright half of Vaiśākha)

510 years after the appearance

of Lord Gaurāṅgā (Gaurābda)

(1918 by the Indian calendar)

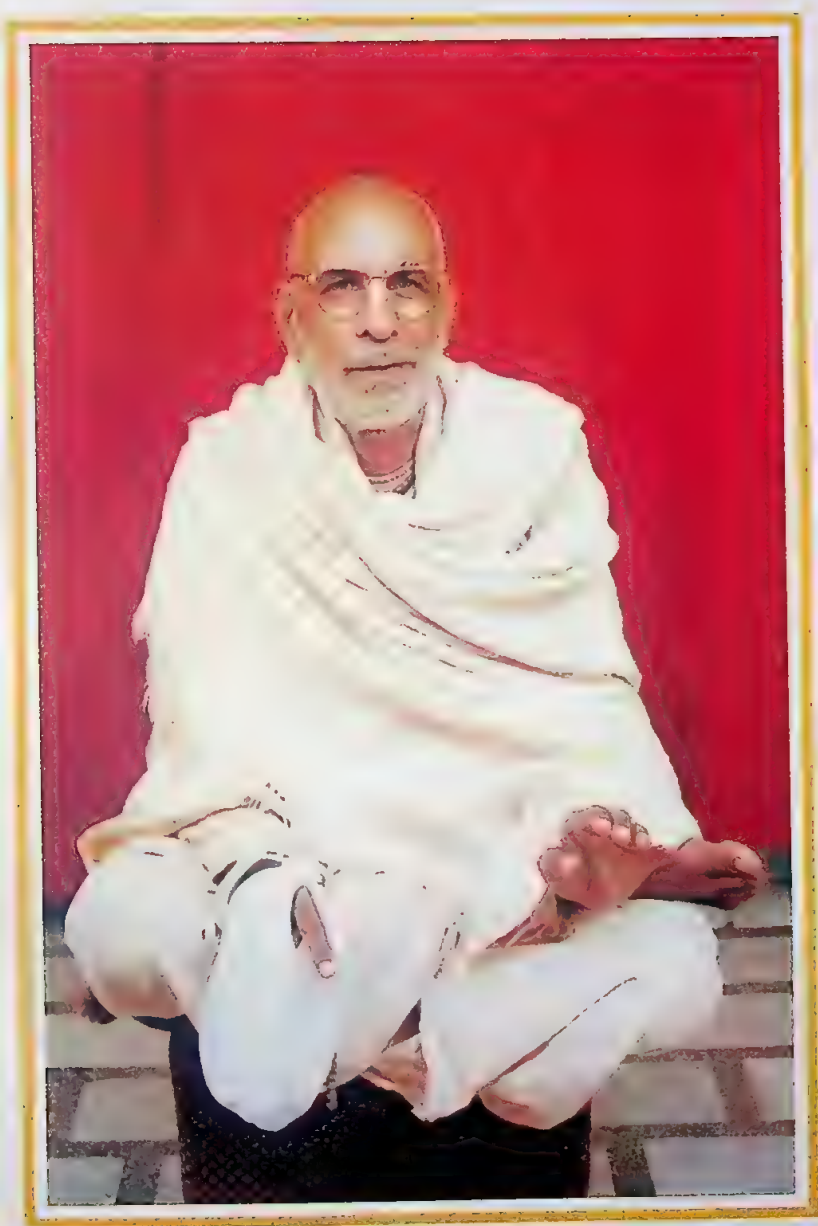
20th. April, 1996

An aspirant for a particle of mercy
of Śrī Hari, Guru, and Vaiṣṇavas,
humble and insignificant,

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa



Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī Mahārāja



Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

Introduction

This book has been made possible only by the guidance, inspiration, and causeless mercy of my beloved *śikṣā guru*, *om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-ṣaṭṭa Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja*. Although I am thoroughly unfit for the grave task of translating the books of our Gauḍīya Vaiṣṇava *ācāryas* into English, I have taken it up by his will. He has a strong desire to distribute the invigorating fruit of Vraja *bhakti* which has been preserved for all Gauḍīya Vaiṣṇavas in the books of Śrīla Rūpa Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Śrīla Viṣvanātha Cakravartī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other *rūpānuga ācāryas*. It is only by his direction that we have now presented in English books like *Śrī Śikṣāṣṭaka*, *Veṇu-gīta*, *Manaḥ Śikṣā*, and this book *Śrī Bhakti-rasāmṛta-sindhu-bindu*. I pray at his lotus feet that he may be pleased with this humble offering.

Śrī Bhakti-rasāmṛta-sindhu-bindu, a drop from the nectarine ocean of *bhakti-rasa*, is a brief summary of the essential topics from *Śrī Bhakti-rasāmṛta-sindhu*. It consists of twenty-seven *ślokas*, some of which were taken from *Bhakti-rasāmṛta-sindhu* and some which were written by Śrīla Viṣvanātha Cakravartī Ṭhākura in Sanskrit. Śrīla Gurudeva has given an illuminating translation of these *ślokas* into Hindi. His translation and commentary is named *Śrī Bindu-vikāśinī-vṛtti* or the commentary which reveals the meaning of *Śrī Bhakti-rasāmṛta-sindhu-bindu*. In this 'commentary' he has expanded the subject matter by including Śrīla Cakravartīpāda's purports to the verses taken from *Bhakti-rasāmṛta-sindhu*. He has drawn additional material from *Bhakti-rasāmṛta-sindhu* and relevant verses from *Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, *Śrī Hari-bhakti-vilāsa*, *Śrī Bhakti-sandarbhā*, and other *sāstras*. He has also made very significant comments to facilitate comprehension of the subject matter. These comments are distinct from his *Vikāśinī-vṛtti* and are identified in this book simply as 'Comment.'

This book is a translation of Śrīla Gurudeva's Hindi edition. The subject matter has been enlarged still further by adding many portions from *Bhakti-rasāmṛta-sindhu*. The entire book has been arranged to fit the pattern of *Bhakti-rasāmṛta-sindhu*, enabling the reader to see how the twenty-seven verses of Śrīla Cakravartipāda's book relate to its source book. Thus the genius of Śrīla Viśvanātha Cakravartī Ṭhākura is revealed. He very succinctly summarized every wave of the four divisions of the original book. The twenty-seven *ślokas* are easily identified in this book both from the table of contents and from the title pages which appear at the beginning of each of the four divisions of the book. The expansion and design of this book was done very carefully under the supervision of Śrīla Gurudeva. He gave his time freely to explain many subtle intricacies of the book and always encouraged me to penetrate deeply into the subject. I am eternally indebted to him for this, and I pray that this book reflects the mood that he himself embodies. I am confident that the fruit of this work will be appreciated by devotees who are eager to taste a drop from the ocean of *bhakti-rasa*.

I owe an incalculable debt to my dear friend and spiritual guide Śrīmān Satyanārāyaṇa dāsa for all the help that he has given me in understanding *Bhakti-rasāmṛta-sindhu*. Four years of preparation by thoroughly studying three different editions of *Bhakti-rasāmṛta-sindhu* have gone into the presentation of this book. During that time, I met with him almost on a weekly basis to raise questions I had on many points of the book. Whatever understanding I now have is largely due to his mercy. I offer my *daṇḍavat praṇāma* at his feet and pray that he will continue to be kind to me.

I am grateful to Śrī Tīrthapada dāsa Ādhikārī for his exceptional editing work. He offered many valuable suggestions and raised penetrating questions that enabled me to go more deeply into the topics and explain things with greater clarity. I am grateful to Śrī Prema-vilāsa dāsa Ādhikārī for his constant encouragement, for providing the layout and design, and for overseeing all other aspects of the book. I would also like to thank Śrīpāda B.V. Tripurārī Svāmī for his generous contribution toward the print-

ing cost of this book. I pray that the mercy of Śrī Śrī Guru Gaurāṅga and Gāndharvikā-Gīrīdhārī be upon them all.

Lastly I offer repeated *daṇḍavat prāṇāma* at the feet of Śrīmān Premānanda dāsa Brahmācārī and Śrīmān Navīna-kṛṣṇa dāsa Brahmācārī. They are two dear friends who are confidential servants of Śrīla Gurudeva. I always keep them close at heart, and it is by their mercy that I am able to offer any service to his lotus feet. I pray that they be merciful upon me and offer this book into the lotus hands of Śrī Śrīla Gurudeva.

An aspirant for the service of the
lotus feet of Śrī Guru and Vaiṣṇavas,

Navadvīpa dāsa

Waves of Bhakti-rasāmṛta-sindhu The ocean of the nectar of Bhakti-rasa

Pūrva-vibhāga (Eastern division)

Bhagavad-bhakti-bheda-nirūpakāḥ (Divisions of Bhagavad-bhakti)

- First wave—Sāmānya-bhakti (General characteristics of *Bhakti*)
 Second wave—Sādhana-bhakti (*Bhakti* in the stage of cultivation)
 Third wave—Bhāva-bhakti (*Bhakti* in the budding stage of Ecstatic love)
 Fourth wave—Prema-bhakti (*Bhakti* in the mature stage of Ecstatic love)

Dakṣiṇa-vibhāga (Southern division)

Sāmānya-bhagavad-bhakti-rasa-nirūpakāḥ

(General characteristics of bhagavad-bhakti-rasa)

- First wave—Vibhāva (The causes of tasting *Bhakti-rasa*)
 Second wave—Anubhāva (External symptoms of ecstasy)
 Third wave—Sāttvika-bhāva (Symptoms of ecstasy arising from *Sattva*)
 Fourth wave—Vyabhicāri-bhāva (Internal transitory emotions)
 Fifth wave—Sthāyibhāva (Permanent or dominant emotions)

Pāścima-vibhāga (Western division)

Mukhya-bhakti-rasa-nirūpakāḥ (Primary divisions of Bhakti-rasa)

- First wave—Śānta-bhakti-rasa (Tranquility)
 Second wave—Prīta-bhakti-rasa (Servitude)
 Third wave—Preya-bhakti-rasa (Friendship)
 Fourth wave—Vātsalya-bhakti-rasa (Parental affection)
 Fifth wave—Madhura-bhakti-rasa (Conjugal love)

Uttara-vibhāga (Northern division)

Gauṇa-bhakti-rasa-nirūpakāḥ (Secondary divisions of Bhakti-rasa)

- First wave—Hāsyā-bhakti-rasa (Laughter)
 Second wave—Adbhuta-bhakti-rasa (Astonishment)
 Third wave—Vīra-bhakti-rasa (Heroism)
 Fourth wave—Karuṇa-bhakti-rasa (Compassion)
 Fifth wave—Raudra-bhakti-rasa (Anger)
 Sixth wave—Bhayānaka-bhakti-rasa (Fear)
 Seventh wave—Vibhatsa-bhakti-rasa (Disgust)
 Eighth wave—Rasānām-maitrī-vaira-sthiti (Compatible and incompatible *Rasa*)
 Ninth wave—Rasābhāsa (Semblance of *Rasa*)

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Pūrva-vibhāga (Eastern Division)

Bhagavad-bhakti-bheda-nirūpakah Divisions of Bhagavad-bhakti

First Wave—Sāmānya-bhakti General Characteristics of Bhakti

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Symptoms of Uttamā-bhakti	6
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Waves of Bhakti-rasāmṛta-sindhu

The ocean of the nectar of Bhakti-rasa

Pūrva-vibhāga (Eastern division)

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Śloka 13

Śrī Śrī Guru-Gaurāṅgau Jayataḥ

First Wave—Sāmānya-bhakti General Characteristics of Bhakti

Maṅgalācaraṇam

*akhila-rasāmṛta-mūrtiḥ prasāra-
rucir-uddha-tāraṇā-pālīḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati*

The supreme benefactor of all devotees, Śrī Śrī Rūpa Gosvāmī, composed the above *śloka* as the *maṅgalācaraṇa* or invocation verse to his unprecedented book named *Śrī Bhakti-rasāmṛta-sindhu*, which manifested from the treasury of the divine lotus of his heart. This sacred book named *Bhakti-rasāmṛta-sindhu-bindu*, written by Śrī Śrīla Viśvanātha Cakravartī Ṭhākura, is also begun with the same *maṅgalācaraṇa śloka* composed by Śrīla Rūpa Gosvāmī. The meaning of this verse is as follows:

“Let there be all glory to the omnipotent Lord Śrī Kṛṣṇa Candṛa who is endowed with all excellence and who is the personification of transcendental bliss characterised by the twelve forms of *rasa*—five primary (*mukhya rasa*—*sānta*, *dāsyā*, *sakhya*, *vātsalya*, and *madhura*) and seven secondary (*gauṇa rasa*—laughter, wonder, compassion, anger, fear, heroism, and disgust). By the radiance of His limbs which is spreading in all directions, He has brought under His control the *yūtheśvarīs* or leaders of the various groups of *gopīs*, named Tāraṇā (*vipakṣā*—representing a rival group to that of Śrī Rādhā) and Pālī (*tatasthā pakṣā*—representing a neutral group). He has made Śyāmālā (*suhṛta pakṣā*—representing a friendly group) and Lalitā (*svapakṣā*—belonging to Rādhikā’s own group) His very own, and He is the most beloved of Śrīmatī Rādhikā (*Rādhā-preyān*). That is, being under the

control of the *prema* of Śrīmatī Rādhikā, who is the embodiment of the *mahābhāva* of all the *yūtheśvarīs*, He is always intently absorbed in inspiring Her love.”

(1) Uttamā-bhakti

*anyābhilāṣitā sūnyam
jñāna-karmādy anāvṛtam
ānukūlyena kṣṇānu-
sīlanām bhaktir uttamā*

*asyārthaḥ—anyābhilāṣa jñāna-karmādi-rahitā śrī kṣṇam
uddiśyānukūlyena kāya-vāñ-manobhir yāvatī kriyā sā bhaktiḥ*

The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṣṇa, or in other words the uninterrupted flow of service to Śrī Kṣṇa, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṣṇa, is called *uttamā-bhakti*, pure devotional service. (Brs 1.1.11)

Śrī Cakravartipāda's Sanskrit Commentary

*atha tasyā lakṣaṇam vadanneva grantham ārabhate,—anyeti.
yathā kriyā-śabdena dhātv artha mātram ucyate, tathātrānu-
sīlana-śabdenāpi dhātv artha mātram ucyate. dhātva arthaś ca
dvividhaḥ—pravṛtti-nivṛtty ātmakaḥ. tatra pravṛtty ātmaka
dhātv arthas tu kāya-vāñ-mānasiya tat tac ceṣṭā rūpaḥ. nivṛtty
ātmaka-dhātva arthaś ca pravṛtti bhinnah, prīti-viśādātmako
mānasaḥ tat tad bhāva rūpaś ca, sa ca vaksyamāṇa rati premādi
sthāyi bhāva rūpaś ca, sevā-nāmāparādhānām udbhavābhāva
kāritety ādi vacana-vyañjitaḥ-sevā-nāmāparādhādy abhāva rūpaś
ca.*

*tad evam sati kṣṇa-sambandhi kṣṇārtham vā 'nusīlanam iti
tat sambandha mātrasya tad arthasya vā vivakṣitatvād guru-*

pādāśrayādaḥ, bhāva rūpasyāpi kroḍhikṛtatvād ratyādi-sthāyini vyabhicāribhāveṣu ca nāvyaṁptiḥ.

etad ca kṛṣṇa-tad-bhakta kṛpayaiva labhyaṁ śrī bhagavataḥ svarūpa-śakti-vṛtti rūpaṁ api kāyādi-vṛtti tādātmyenāvir-bhūtam iti jñeyam. agre tu spaṣṭi kariṣyate. kṛṣṇa-śabdaś cātra svayaṁ bhagavataḥ kṛṣṇasya tad rūpāṇāṁ cānyeṣāṁ avatārāṇāṁ grāhakaḥ. tāratamyam agre vivecanīyāṁ.

tatra bhakti svarūpatā siddhy arthaṁ viśeṣaṇam āha— ānu-kūlyenereti, prātikūlye bhaktitvāprasiddheḥ. ānukūlyāñ-coddeśyāya śrī kṛṣṇāya rocamānā pravṛttir ity ukte lakṣaṇe 'tivyāptir avyāptiś ca. tad yathā—asura-kartṛka-prahāra rūpānuśīlanam yuddha-rasaḥ utsāha-ratiḥ śrī kṛṣṇāya rocate. yathoktaṁ prathama skandhe (S.B. 1.13.40)—manasvinām iva saṁsāra-prahāra iti. tathā śrī kṛṣṇam viḥāya dugdha rakṣārthaṁ gatāyāḥ yaśodāyāś tādṛśānuśīlanam śrī kṛṣṇāya na rocate. yathoktaṁ śrī daśame (S.B. 10.9.6)—sañjātakopaḥ sphurit-āruṇādharam iti. tathā ca tatra tatrātivyaṁpty avyāpteś ca vāraṇāya-ṭānukūlyānām pratikūlya sūnyatvam eva vivakṣaṇīyam. evaṁ satyasūreṣu dveṣa rūpa pratikūlya sattvān nātivyāptiḥ. evaṁ yaśodāyāḥ pratikūlyābhāvān nāvyaṁptir iti bodhyam.

etena viśeṣaṇasyānukūlyasyaiva bhaktitvam astu. bhakti sāmānyasyaiva kṛṣṇāya rocamānatvād viśeṣyasyānuśīlanapadasya vaiyarthyaṁ ity api śaṅkā nirastā. tādṛśa pratikūlyābhāva mātrasya ghaṭe 'pi sattvāt.

uttamātva siddhy-arthaṁ viśeṣaṇa dvayaṁ āha—anyābhilāṣitā-sūnyam ityādi. katham bhūtam anusīlanam? anyasmin bhakty ātirikte phalatvenābhilāṣa sūnyam—'bhaktyā sañjātayā bhaktyā' (S.B. 11.3.31) ity ekādaśokter bhakty uddeśaka bhakti karaṇam ucitam everyato 'nyasmin khalu bhakty ātirikta iti. yathātrānyābhilāṣa-sūnyatvam viḥāyānyābhilāṣitā sūnyam iti svabhāvārthaka-tācchilya pratyayena kasyacid bhaktasya kādācid akasmāt maraṇa śaṅkaṭe prāpte—he bhagavan bhaktaṁ mām etad vipatte sakāśād rakṣeti kādācitkābhilāṣa sattve 'pi na kṣatiḥ. yatas tasya vaivaśya hetuka-svabhāva-viparyayaṇaiva tādṛśābhilāṣo na tu svābhāvika iti bodhyam.

punaḥ kīdṛśaṁ? jñāna karmādy anāvṛtam—jñānamātra nirbheda brahmānusandhānam na tu bhajānīya-tattvānusandhānam

api tasyāvaśyāpekṣaṇīyatvāt. karma—smārttaṁ nitya-naimittikādi na tu bhajanīya-paricaryādi tasya tad anuśilana rūpatvāt. ādi śabdena phalgu vairāgya yoga sāṅkhyābhyāsādayastair anāvṛtaṁ na tu sūnyam ity arthaḥ. tena ca bhakty āvarakāṇām eva jñāna karmādinām niṣedho 'bhipretaḥ. bhakty āvarakatvaṁ nāma vidhi śāsanān nitya karmākaraṇe pratyavāyādi bhayācchraddhayā kriyamāṇatvaṁ tathā bhaktyādi rūpeṣṭa sādhanatvācchraddhayā kriyamāṇatvaṁ ca. tena loka saṅgrahārthama śraddhayā pitrādi śrāddhāṅgaṁ kūrvaṭāṁ mahānu-bhāvānāṁ suddha bhaktau nāvyaṇṭiḥ. atra śrī kṛṣṇānuśilanaṁ kṛṣṇa bhaktir iti vaktavye bhagavac-chāstreṣu kevalasya bhakti śabdasya tatraiva viśrāntir ity abhiprāyāt tathoktam.

Śrī Bindu-vikāśinī-vṛtti Illumination of the meaning of Śrī Bhakti-rasāmṛta-sindhu-bindu

*namaḥ om viṣṇupādāya gaura-preṣṭhāya bhūtale
śrī śrīmad bhakti prajñāna keśava iti nāmine*

*atimartya caritrāya svāśritānāṅca pālīne
jīva-duḥkhe sadārttāya śrī nāma-prema dāyine*

*viśvasya nātha-rūpo 'sau bhakti-vartma-pradarśanāt
bhakta-cakre varttitatvāt cakravarty-ākhyayā bhavat*

*śrī caitanya mano 'bhīṣṭaṁ sthāpitaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

*vāñchā kalpatarubhyaś ca kṛpā sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*

*namo mahā-vadānyāya kṛṣṇa-prema pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāme gaura tviṣe namaḥ*

Let me first of all offer repeated obeisances at the lotus feet of my spiritual master, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī, Śrī Rūpa Gosvāmī*, who is the eternal associate of Lord Gaurāṅga, all the spiritual masters who are following in the line of Śrī Rūpa Gosvāmī, and Śrī Śrī Gaurāṅga Gāndharvikā Giridhārī, Śrī Śrī Rādhā-Vinoda-bihārī. Praying for their causeless mercy and blessings, this insignificant and lowly person is beginning the translation and commentary named *Śrī Bindu-vikāśinī-vṛtti* of this sacred book *Śrī Bhakti-rasāmṛta-sindhu-bindu* written by the supreme teacher among the followers of Śrī Rūpa Gosvāmī (*rūpānugas*), Śrī Viśvanātha Cakravartī Ṭhākura.

Symptoms of Uttamā-bhakti

We are beginning hereafter by enumerating the symptoms of *uttamā-bhakti*. The symptoms of *uttamā-bhakti*, as described in the above verse, are of two kinds: (1) *svarūpa-lakṣaṇa* (intrinsic characteristics), and (2) *taṭastha-lakṣaṇa* (extrinsic characteristics). The *svarūpa-lakṣaṇa* is described in the second line of the verse—*ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā: uttamā-bhakti* involves the cultivation of activities favorable to Śrī Kṛṣṇa. This is said to be the *svarūpa-lakṣaṇa* of *uttamā-bhakti* because it acquaints us with the inherent nature or *svarūpa* of *bhakti*.

The *taṭastha-lakṣaṇa* is described in the first line of the verse—*anyābhilāṣitā-sūnyam jñāna-karmādy anāvṛtam: uttamā-bhakti* is devoid of all desires other than to please Śrī Kṛṣṇa, and it is not covered by *jñāna* and *karma*. This is called the *taṭastha-lakṣaṇa* because it defines those characteristics which are not part of the nature of *bhakti*.

Svarūpa-lakṣaṇa—Intrinsic Characteristics

Anuśīlanam—Constant cultivation

Here the *svarūpa-lakṣaṇa* of *uttamā-bhakti* will be described beginning with *kṛṣṇānuśīlanam*. Just as all the various meanings

of the verbal roots (*dhātus*), or in other words the constituent parts of words, can be understood by the ideas they express when applied as verbs (*kriyā*), all the meanings of this verbal root *śīlana*, constant study or practice, may be known by the word *anusīlana*, that is constant practice or cultivation.

There are two meanings of any verbal root or *dhātu*: *ceṣṭā-rūpa* (in every verbal root some activity is implied) and *bhāva-rūpa* (inherent in every action, or accompanying every action, there is some particular sentiment). The meaning of *ceṣṭā-rūpa* is also of two kinds: (1) *sādhana-rūpa*—endeavors in the stage of *sādhana* leading to the manifestation of *bhāva* (comprising both *vaidhī* and *rāgānugā-sādhana*), and (2) *kārya-rūpa*—endeavors which manifest as effects upon attainment of the stage of *bhāva*, or in other words the *anubhāvas* of *bhāva-bhakti*. Included within this category are the eight *sāttvika-bhāvas*, such as crying and standing of the hairs on end, and the *anubhāvas* such as singing and dancing. All these effects (*anubhāvas*) are expressions arising from the mind which is constituted of *viśuddha-sattva*.

Sādhana-rūpa is further divided into two parts: *pravṛtti-mūlaka* or that which is based on performance of positive action, and *nivṛtti-mūlaka* or that which is based on avoidance of negative action.

The aspect of the verbal root which deals with the performance of positive action refers to favourable endeavors undertaken with the body (*kāyika*), mind (*mānasika*), and speech (*vācika*). The aspect of the verbal root which involves the avoidance of negative action is different in meaning from that which arises from engagement in positive activity. In other words, *nivṛtty-ātmaka-ceṣṭā-rūpa* involves the avoidance of all activities, also performed with body, mind and speech, which give rise to offenses in service (*sevāparādhā*), offenses to the holy name (*nāmāparādhā*), and offenses to the holy places (*dhāmāparādhā*).

The meaning of *bhāva-rūpa* is also of two kinds: *prīti* or love and *viśāda*, despondency. *Prīti* refers to the manifestation of the *sthāyībhāva*, and *viśāda* refers to the *sañcārī-bhāvas*. Śrīla Viśvanātha Cakravartī Ṭhākura has explained this same thing in his commentary to *Bhakti-rasāmṛta-sindhu* (1.3.1). There he says

that *bhāva-rūpa* may be divided into two aspects: (1) *sthāyī-bhāva-rūpa*—the permanent sentiment in one of the five primary relationships of *śānta*, *dāsyā*, *sakhya*, *vātsalya* or *madhura*, and (2) *sañcārī-bhāva rūpa*—the internal transitory emotions which arise like waves from the ocean of the *sthāyībhāva*, enhance it and then submerge once again into the *sthāyībhāva*. There are thirty-three *sañcārī-bhāvas*, such as *nirveda* (self-disparagement), *viṣāda* (despondency), and *dainya* (depression).

Sthāyībhāva-rūpa is again divided into two forms: (1) *prema-āṅkura-rūpa*—the sprout of *prema*, that is, *rati* or *bhāva*, and (2) *prema-rūpa*—*prema* which is developed through the stages of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*. All these states (*bhāva* and so on) are completely beyond mundane worldly sentiments. They are transcendental and fully situated in unalloyed goodness, *viśuddha-sattva*. These will be described later.

Comment

Of the sixty-four *āṅgas* of *bhakti* which are described in *Bhakti-rasāmṛta-sindhu*, the first ten beginning from *śrī guru-padāśraya*, taking shelter of the lotus feet of a spiritual master, involve the cultivation of *bhakti* through endeavors (*ceṣṭā-rūpa*) arising from positive activity, *pravṛtti-mūlaka*. These ten *āṅgas* are the beginning forms of *bhajana*. After this, the next ten *āṅgas* describe activities which are to be given up. These include renunciation of the association of non-devotees, *avaiṣṇava-saṅga-tyāga*, avoidance of *sevā* and *nāmāparādha*, and so on. To refrain from such activities is what is meant by the cultivation of *bhakti* through endeavors (*ceṣṭā-rūpa*) arising from avoidance of negative activity (*nivṛtti-mūlaka*). One should act in such a way as to exclude these negative items.

The meaning of the word *anūśilana* has thus been defined in terms of endeavors or *ceṣṭā-rūpa* of two kinds, *pravṛttyātmaka* and *nivṛttyātmaka*, and in terms of sentiments which arise in connection with such endeavors, *bhāva-rūpa*. When such cultivation or *anūśilana* is in relationship with Śrī Kṛṣṇa or when it is performed for His pleasure, it is called *bhakti*. ❀

The word *kṛṣṇānusīlana* implies two kinds of endeavors or *ceṣṭā*—all varieties of *anusīlana* which are related to Śrī Kṛṣṇa and all varieties of *anusīlana* which are performed directly for Śrī Kṛṣṇa. This refers to the *aṅgas* of *bhakti* such as *śrī guru-padāśraya*, accepting *dīkṣā* (initiation) and *sikṣā* (spiritual instructions) from Śrī Gurudeva, *viśrambha-bhāva-guru-sevā* (serving the *guru* with a feeling of great intimacy), and so on. In all these *aṅgas* of *bhakti* there is no possibility that the fault of *avyāpti* or under-extension of a definition could occur. In other words there is no possibility that these *aṅgas* of *bhakti* could fail to be included within the definition of *kṛṣṇānusīlana*.

Similarly, the *sthāyībhāva*, including *rati*, *prema*, *sneha*, and so on, and the *vyabhicārī-bhāvas*, which both come under the heading of *bhāva-rūpa*, are included within the word *kṛṣṇānusīlana*. Consequently, there is no possibility of the fault of *avyāpti* occurring in their case either.

Thus *anusīlana* which is undertaken for Kṛṣṇa both as *ceṣṭā-rūpa*, endeavors, and as *bhāva-rūpa* (both *sthāyībhāva* and *vyabhicārī-bhāva-rūpa*) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī Gurudeva is a *parama-bhagavad-bhakta*. Therefore, the *aṅgas* of *bhakti* known as *śrī gurupadāśraya* and so on are also within *kṛṣṇānusīlana*. The *sthāyībhāva* and other sentiments associated with it, or in other words *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva* are related to Śrī Kṛṣṇa as well. Therefore, they are also within *kṛṣṇānusīlana*.

Kṛṣṇānusīlana or *bhakti* is a special function (*vṛtti*) of the *svarūpa-śakti* or internal energy of Śrī Kṛṣṇa. The body, mind, and senses of the *baddha-jīvas* or conditioned souls are all unconscious. The function of *svarūpa-śakti* cannot manifest in the unconscious or inanimate body, mind, and speech of the *baddha-jīvas*. But due to the causeless mercy of the ocean of mercy, Śrī Kṛṣṇa, or the *parama-bhagavad-bhaktas*, the function of *svarūpa-śakti* obtains identification with (*tādātma*) and manifests in the body, mind, and words of the devotees (even though they are material) who have taken shelter of the lotus feet of Śrī Gurudeva. This subject will be described more clearly ahead.

The meaning of the word *tādātma* can be understood from the

that *bhāva-rūpa* may be divided into two aspects: (1) *sthāyī-bhāva-rūpa*—the permanent sentiment in one of the five primary relationships of *śānta*, *dāsyā*, *sakhya*, *vātsalya* or *madhura*, and (2) *sañcārī-bhāva rūpa*—the internal transitory emotions which arise like waves from the ocean of the *sthāyībhāva*, enhance it and then submerge once again into the *sthāyībhāva*. There are thirty-three *sañcārī-bhāvas*, such as *nirveda* (self-disparagement), *viśāda* (despondency), and *dainya* (depression).

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The meaning of the word *anusīlana* has thus been defined in terms of endeavors or *ceṣṭā-rūpa* of two kinds, *pravṛttyātmaka* and *nivṛttyātmaka*, and in terms of sentiments which arise in connection with such endeavors, *bhāva-rūpa*. When such cultivation or *anusīlana* is in relationship with Śrī Kṛṣṇa or when it is performed for His pleasure, it is called *bhakti*. ❀

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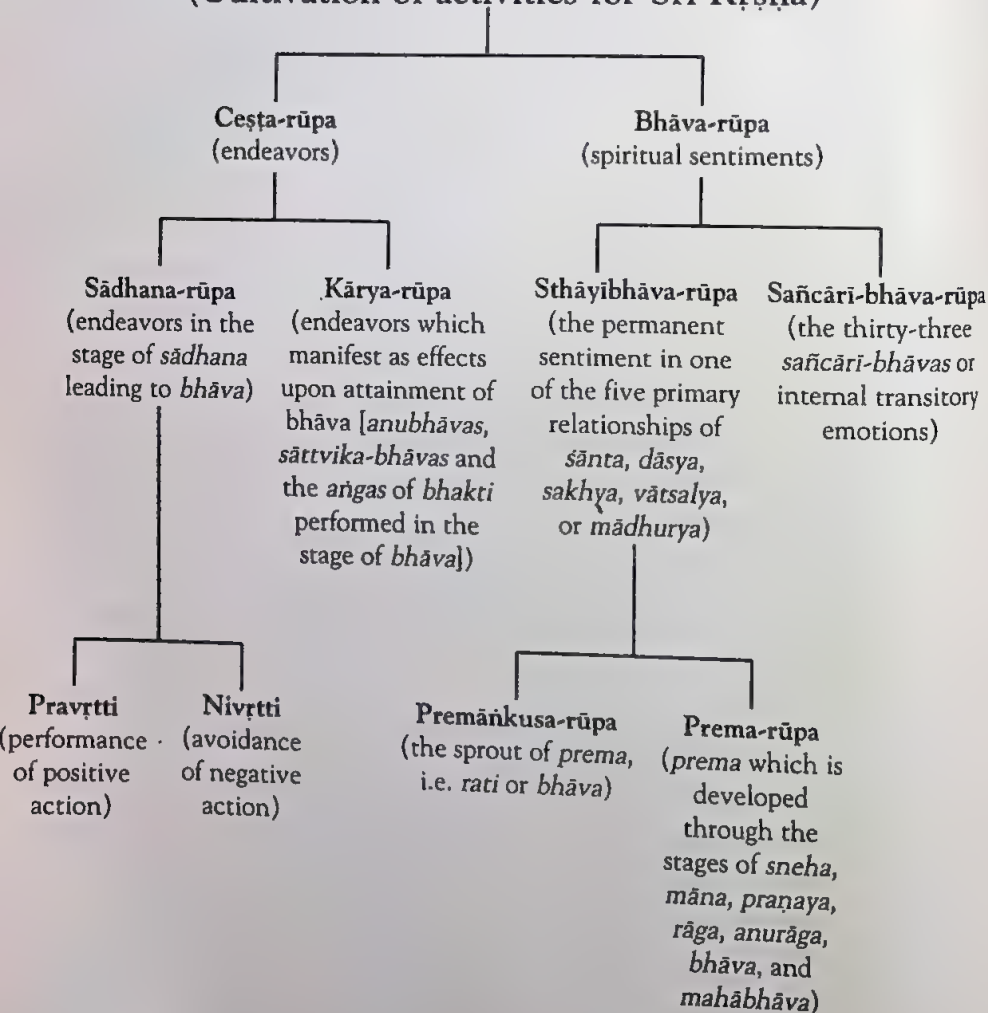
Thus *anuśīlana* which is undertaken for Kṛṣṇa both as *ceṣṭā-rūpa*, endeavors, and as *bhāva-rūpa* (both *sthāyibhāva* and *vyabhicārī-bhāva-rūpa*) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī Gurudeva is a *parama-bhagavad-bhakta*. Therefore, the *aṅgas* of *bhakti* known as *śrī gurupadāśraya* and so on are also within *kṛṣṇānuśīlana*. The *sthāyibhāva* and other sentiments associated with it, or in other words *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva* are related to Śrī Kṛṣṇa as well. Therefore, they are also within *kṛṣṇānuśīlana*.

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The meaning of the word *tādātma* can be understood from the

following example. When fire permeates an iron rod, it burns other objects. The iron rod does not burn other objects. In this example, the fire is said to have obtained oneness with the iron rod (*tādātma*). Similarly, by the mercy of the Lord, the *bhakti-vṛtti* of *svārūpa-śakti* obtains *tādātma* with the body, mind, and words of the devotees and then acts through them.

Kṛṣṇa-anuśīlanam (Cultivation of activities for Śrī Kṛṣṇa)



Kṛṣṇa

In the verse under discussion, the word Kṛṣṇa has been used to indicate Svayam-Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and all other *avatāras* of Śrī Kṛṣṇa. However, there is a gradation in the cultivation of *bhakti* in accordance with its object—either *svayam-avatārī* Kṛṣṇa, the original source of all incarnations, or other *avatāras*. This gradation in the *anūsīlana* of *bhakti* will be described later.

Ānukūlyena

The *svarūpa-lakṣaṇa* of *bhakti* has been defined as the cultivation of activities in relationship to Śrī Kṛṣṇa (*kṛṣṇānūsīlana*). Now in order to further qualify this definition, the word *ānukūlyena* will be explained. In order to establish the *svarūpa* or inherent nature of *bhakti*, the qualifying adjective *ānukūlyena* (favorably disposed) has been used, because *bhakti* is not accomplished by unfavorable behavior.

Certain liberal-minded philosophers have defined the meaning of the word *ānukūlya* as behavior or engagement which is pleasing. In other words, they say that *bhakti* or the cultivation of activities in relationship to Śrī Kṛṣṇa should be pleasing to Him. Such engagement which is pleasing to Śrī Kṛṣṇa is termed as *ānukūlya-viśiṣṭa-bhakti*, or devotion which is favorable to the pleasure of Kṛṣṇa. But by accepting this kind of meaning, the faults of *ativyāpti*, over-extension of a rule, and *avyāpti*, under-extension of a rule, may become present in the definition of *bhakti*. *Ativyāpti* means that when a definition is too wide it encompasses things which are not to be included within the description. *Avyāpti* means that when a definition is too narrow it excludes things which should be included within the description.

Just as when the *asuras* Cāṇūra, Mūṣṭika, and others struck the limbs of Śrī Kṛṣṇa in the wrestling match, it gave great happiness to Him. He began to taste the *vīra-rasa* (heroism) with great enthusiasm in the company of Cāṇūra, Mūṣṭika, and others. In this example, the *asuras*' activity of striking the Lord appears to be pleasing to Kṛṣṇa. A doubt arises here as to how the

activity of the *asuras* can be pleasing to Kṛṣṇa. In response to this doubt, a portion of the verse from *Śrīmad-Bhāgavatam* (1.13.30) is cited here—*manasvinām iva san samprahāra*: although in the vision of ordinary persons, a fierce battle with an enemy is the cause of great distress, for great heroes it is very pleasing.

If the activity of the *asuras* of violently striking the Lord in the wrestling match, due to its being pleasing to Kṛṣṇa, is accepted as *bhakti*, then the fault of *ativyāpti* or over-extension enters into the definition of *bhakti*. In other words, the activity of the *asuras* of maliciously striking the Lord is completely opposed to *bhakti*, but because it is pleasing to Kṛṣṇa, it appears to be included within the description of *bhakti*.

Another example is when Yaśodā-maiyā seated Śrī Kṛṣṇa in her lap, and began to breast-feed Him. At that time, the milk on the stove boiled over and was falling into the fire. Yaśodā-maiyā left Kṛṣṇa unsatisfied and went to rescue the milk. This was not pleasing to Kṛṣṇa. His tiny lips began to tremble with anger—*sañjāta kopah sphuritārūṇā dharam iti* (*Śrīmad-Bhāgavatam* 10.9.6). In this example, because the activity of Mother Yaśodā was displeasing to Śrī Kṛṣṇa, it would seem to be excluded from the definition of *bhakti*. Therefore, here the fault of *avyāpti* or under-extension appears to be present in the definition of *bhakti*.

The faults of *ativyāpti* and *avyāpti*, respectively, seem to appear in the cited examples of the activities of the *asuras* and those of Yaśodā-maiyā. The word *ānukūlya* has been used here with the intention of prohibiting these kinds of faults. The real meaning of *ānukūlya* is to be completely free of any attitude that is unfavorable or hostile to the Lord.

Without the complete absence of any attitude that is unfavorable to the Lord, *bhakti* is not established. According to this definition of *bhakti*, the fault of *ativyāpti* cannot be applied to the *asuras* (in other words the definition of *bhakti* does not extend to them), because they are always possessed of a malicious attitude toward the Lord. Consequently, because they are not devoid of a hostile attitude, their activities are not counted as *bhakti*. Here the meaning of *anukūlya* is to be devoid of any attitude unfavorable to the Lord.

On the other hand, the activity of Yaśodā-maiyā, from the external point of view, appeared to be unfavorable because it was seen to be displeasing to Kṛṣṇa. But Yaśodā-maiyā has no trace of any attitude that is displeasing to Kṛṣṇa. She is always permeated with an attitude that is completely agreeable toward Kṛṣṇa, being constantly attentive to rearing Him and looking after His welfare. Therefore, the definition of *bhakti* has no contact with the fault of *avyāpti* in regard to Yaśodā (in other words, the definition of *bhakti* does not exclude her example).

The devotees naturally display even greater love toward those things which are favorable toward the service of Kṛṣṇa than toward Kṛṣṇa directly. Kṛṣṇa was to be nourished with the milk that was boiling on the stove. It was only with the idea of Kṛṣṇa's future benefit that Yaśodā-maiyā left Him aside to tend to the milk; therefore, this action is also *bhakti*.

Someone may raise the contention that if a favorable attitude (*ānukūlya*), or in other words, the absence of any inimical attitude (*prātikūlya*) is defined as *bhakti*, and if *bhakti* involves some kind of activity that is favorable or pleasing to Kṛṣṇa, then what need is there to further qualify *bhakti* by use of the word *anusīlana* (attentive study or practice)? Why has this word been used if it is without meaning? It is with the purpose of responding to just such a doubt that the word *anusīlana* has been employed.

The true nature of *bhakti* is not established by the mere absence of an inimical attitude, for even within a clay pot there is an absence of animosity. Can the pot then be said to possess *bhakti*? It never can. It is true that there is no animosity in the pot; however, because there is no activity of the kind implied by the word *anusīlana*, the existence of *bhakti* cannot be admitted. Therefore, the use of the word *anusīlana* is not without meaning.

Taṭastha-lakṣaṇa—Extrinsic Characteristics

Having thus described the *svarūpa-lakṣaṇa* of *bhakti*, the *taṭastha-lakṣaṇa* or extrinsic characteristics are described in order to establish the exclusivity of *uttamā-bhakti*. The *taṭastha-*

lakṣaṇa is pointed out in the beginning of this verse by use of two qualifying terms: (1) *anyābhilāṣitā-sūnyam*, and (2) *jñāna-karmādyanāvṛtam*.

Anyābhilāṣitā-sūnyam

How should the cultivation of activities favorable to Kṛṣṇa be undertaken? One should act only in such a way that *bhakti* may be augmented, giving up *laukika-abhilāṣā* (worldly desires), *pāralaukika-abhilāṣā* (other worldly pursuits such as elevation to the heavenly planets and acquisition of mystic perfections in *yoga*), and any other kind of aspiration. This same idea has been expressed in *Śrīmad-Bhāgavatam*: *bhaktiyā sañjātayā bhaktiyā* (S.B. 11.3.31)—*bhakti* is produced only by *bhakti*. According to this statement, *bhakti* (*śravaṇa*, *kīrtana*, and other forms of *sādhana*) is to be done only for the sake of *bhakti*. The meaning of this is that *sādhana* and *bhāva-bhakti* should be done only with the objective of attaining *prema-bhakti*. Therefore, to be devoid of all desires other than *bhakti* is *uttamā-bhakti*.

It is especially noteworthy here to consider why it is that the term *anyābhilāṣitā-sūnyam* has been used rather than *anyābhlilāṣa-sūnyam*. A very deep and confidential idea of Śrīla Rūpa Gosvāmīpāda has been concealed in this statement. Śrīla Rūpa Gosvāmī has used the term *anyābhilāṣitā-sūnyam* after giving a great deal of consideration to this matter. The term *anyābhlilāṣa* means a desire for other objects. To this word the suffix *in* has first been added. This suffix indicates the natural or acquired way of living or acting. When used in conjunction with the word *anyābhlilāṣa*, it means the innate tendency to act under extraneous desires. To this the suffix *tā* is added which indicates the quality or state of being of anything. This means that in his natural condition, a *sādhaka* should have no desires other than for *bhakti*. But if on the appearance of some unexpected calamity (in an unnatural condition), a *sādhaka* prays, "O Bhagavān! I am Your devotee. Please protect me from this calamity," then in spite of this desire, no damage is done to his *bhakti*. It is only due to some calamity that there is a reversal of his natural condition. Therefore he becomes compelled by circumstances to pray in an

unnatural way. It should be understood that this desire is not his innate condition.

Jñāna-karmādy-anāvṛtam

The second extrinsic characteristic or *taṭastha-lakṣaṇa* is now being explained. The term *jñāna-karmādy-anāvṛtam* means that the cultivation of *bhakti* should be free from the covering of *jñāna*, *karma*, and so forth. There are three divisions of *jñāna*: (1) *tat-padārtha-jñāna*, (2) *tvam-padārtha-jñāna*, and (3) *jīva-brahma-aikya-jñāna*.

Tat-padārtha-jñāna

Knowledge of the Constitutional Identity of Bhagavān

Śrī Kṛṣṇa is the absolute truth, *parama-tattva*. He is the non-dual Parabrahma. He is the origin of all, yet He is without origin. He is the cause of all causes. He is the supreme repository of all the qualities of *aīśvarya* (majesty) and *mādhurya* (sweetness). He is completely bereft of inferior material qualities (*prākṛta-guṇa*). He is replete with all transcendental qualities (*aprākṛta-guṇa*). He is *sac-cid-ānandamaya-vigraha*, the embodiment of existence, cognizance, and bliss. He is *acintya-sarva-śaktimāna*, the inconceivable possessor of all potencies. He is the very identity of both *rasa* and *rasika*. In other words, He is the abode of all *rasa*, and He Himself is fully adept in enjoying such *rasa* in the company of His devotees. He is Svayam-Bhagavān, the ultimate object to be ascertained by all the Vedas and all *sāstras*. He alone is the person to be designated by the term Svayam-Bhagavān. This kind of knowledge is called *tat-padārtha-jñāna*.

Tvam-padārtha-jñāna

Knowledge of the Constitutional Identity of the Jīva and his Relationship with Bhagavān

The *jīvas*, as atomic particles of living spirit (*cit-paramāṇu-svarūpa*), are but infinitesimal rays of the supreme existential spirit, Śrī Kṛṣṇa. Although nondifferent from Lord Hari, they are eternally distinct from Him. The *jīvas* are infinitesimal consciousness, *aṇu-caitanya*, whereas the Lord is the all-pervading

consciousness, *vibhu-caitanya*. The *jīvas* are subjugated by *māyā*, while the Lord is the controller of *māyā*. Even in the liberated condition, the *jīva*, in accordance with his nature as the marginal potency, *taṭasthā-śakti*, is capable of falling under the sway of material nature (*māyā-prakṛti*). The *jīva* is represented both as knowledge (*jñāna-svarūpa*) and as the knower (*jñātā-svarūpa*). Although the potentiality for action or *kartṛtva* is present in him, he nonetheless remains atomic spirit, *aṇucit*.

He has minute independence; therefore, he is by nature the eternal servant of the supreme absolute truth, Śrī Kṛṣṇa. He also possesses eternal separate existence. In other words, he is both independent and dependent. On account of being a product of the *taṭasthā-śakti* of Śrī Kṛṣṇa, the *jīva's* relationship with Śrī Kṛṣṇa is one of inconceivable, simultaneous oneness and difference, *acintya-bheda-abheda*. Apart from this, because he is a portion of the Lord and because the tendency to serve the Lord is inherent in his nature, the *jīva's* relationship with Śrī Kṛṣṇa is that of the eternal servant and the served. This type of knowledge is called *tvaṁ-padārtha-jñāna*.

Jīva-brahma-aikya-jñāna

Knowledge of the Oneness of the Jīva and Brahma

There is no difference between the *jīva* and Brahma. When ignorance is dissipated, the *jīva* becomes identical with the *svarūpa* of Brahma. At that time, the *jīva* has no separate existence. This kind of knowledge is called *jīva-brahma-aikya-jñāna*.

The word *jñāna*, which is used in the verse under discussion, refers only to this knowledge of the oneness of the *jīvas* and Brahma. This knowledge is called *nirviśeṣa-jñāna*, knowledge of non-distinction or impersonalism. *Nirviśeṣa-jñāna* is opposed to *bhakti*. But the other two forms of knowledge mentioned before—*tat-padārtha-jñāna* and *tvaṁ-padārtha-jñāna*—are not opposed to *bhakti*. When one adopts the path of *bhakti*, these two types of knowledge are essential. But upon entering the path of *bhakti*, devotion mixed with empiric speculative knowledge (*jñāna-miśrā-bhakti*) is labelled as external (*bāhya*). This type of knowledge must also be given up.

There is no possibility that the *jīva*'s natural relationship with the Supreme Lord as servant and served could ever arise in *jīva-brahma-aikya-jñāna*. This attitude of servant and served, *sevya-sevaka-bhāva*, is the very life of *bhakti*. Therefore, to remain fully purified of any taint of *nirviśeṣa-brahma-jñāna* is the *gauṇa-lakṣaṇa* or secondary characteristic of *uttamā-bhakti*.

Three Types of Bhakti

One should also remember that *bhakti* is of three types: *sva-rūpa-siddhā* (those endeavors which are purely constituted of *uttamā-bhakti*), *saṅga-siddhā* (those endeavors which are associated with or favorable to the development of *bhakti* but not of themselves purely composed of *bhakti*), and *āropa-siddhā* (those activities which, although not consisting of pure *bhakti*, are designated as *bhakti* due to their being offered to the Supreme Lord).

Āropa-siddhā-bhakti

Endeavors Indirectly Attributed with the Quality of Bhakti

Endeavors which by nature are not purely constituted of *bhakti*—that is, *ānukūlya-kṛṣṇānuśilana*—and in which the performer, in order to fulfill his own purpose, offers his activities and their results to the Lord so that He may be pleased, is called *āropa-siddhā-bhakti*. In other words, because his activities are assigned (*āropa*) to the Supreme Lord, *bhakti* is attributed (*āropa*) to them.

Comment

That *bhakti* in which there is a mixture of *karma* or desires for material enjoyment is called *sakāma-bhakti* or *saguṇa-bhakti*. Without the assistance of *bhakti*, *karma* cannot yield any fruit. Knowing this, many persons offer their prescribed duties for the satisfaction of the Lord, in order that He might fulfill their extraneous desires. The activities of such persons are not *sva-rūpa-siddhā-bhakti*. Nonetheless, because they offer the fruit of their activity to the Lord, it is considered as a type of *bhakti*. Although their activities are offered for the satisfaction of the

Lord, their motivation is that by pleasing Him, He may fulfill their extraneous desires. In this case their activities are attributed with the sense of *bhakti*. Therefore, such endeavors are known as *āropa-siddhā-bhakti*. ❀

Saṅga-siddhā-bhakti

Endeavors Associated with or Favorable to the Cultivation of Bhakti

There are other endeavors which, although not purely constituted of *bhakti*, *anukūlya-kṛṣṇānusīlana*, acquire a likeness to *bhakti* due to their being established as assistants to *bhakti*. Such endeavors are known as *saṅga-siddhā-bhakti*. An example of this is found in *Śrīmad-Bhāgavatam* (11.3.23-25) in the statement of Śrī Prabuddha Muni to Mahārāja Nimi.

"One should cultivate compassion toward others, friendliness, offering respect to others, cleanliness, austerity, tolerance, silence, study of the Vedas, simplicity, celibacy, non-violence, and so on. One should consider heat and cold, happiness and distress to be the same. One should perceive the presence of the Lord everywhere. One should live in a secluded place, renounce family attachments and remain satisfied with gain which comes of its own accord."

Even though the behavior or practices of *bhāgavata-dharma* described in this verse are not by nature purely constituted of *bhakti*, they are assistants to *bhakti*. Thus they are considered to be like associates or *parikaras* of *bhakti*. If *bhagavad-bhakti* is removed from the twenty-six qualities mentioned, then Bhagavān has no direct relationship with the remaining qualities such as compassion, friendliness, tolerance, austerity, and so on. Only when these items exist as assistants to or associates of *bhakti* is their likeness to *bhakti* effected. Therefore they are known as *saṅga-siddhā-bhakti*.

Svarūpa-siddhā-bhakti

Endeavors Purely Constituted of Uttamā-bhakti

All favorable endeavors or *ceṣṭā* such as *śravaṇa*, *kīrtana*, *smaraṇa*, and so on, as well as the manifestation of the spiritual

sentiments which occur beginning from the stage of *bhāva*, which are completely devoid of all desires separate from Śrī Kṛṣṇa and which are freed from the coverings of *jñāna* and *karma* are known as *svarūpa-siddhā-bhakti*. In other words all endeavors of the body, words and mind which are related to Śrī Kṛṣṇa and which are performed exclusively and directly for His pleasure without any intervention are known as *svarūpa-siddhā-bhakti*.

Therefore in Rāya Rāmānanda *saṁvāda*, the conversation between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda, found in *Śrī Caitanya-caritāmṛta*, both *āropa-siddhā* and *saṅga-siddhā-bhakti* have been described as external.

Karma

By the word *karma* used in this verse, all *smārta-karma* or in other words all *nitya-naimittika-karma* (daily and occasional duties) mentioned in the Smṛti *sāstras* as well as all types of *karma-miśrā* and *jñāna-miśrā-bhakti* have been forbidden. *Karma* or activities which are undertaken as *sevā-paricaryā* (service and attendance upon the Lord) and are helpful to the performance of *bhajana* are not forbidden. Because all activities of *sevā-paricaryā* related to *bhajana* fall within the jurisdiction of *kṛṣṇānuśīlana*, they can never be prohibited.

Ādi

In the phrase *jñāna-karmādi*, the word *ādi* (and so on) refers to *phalgu-vairāgya* (renunciation which is not helpful to *bhakti*), *aṣṭaṅga-yoga* (the eight-fold *yoga* system), the practice of *abhyāsa-yoga* (the practice of frequent and repeated meditation on abstract spirit) as cited in *sāṅkhya sāstra*, laziness and other practices. All these are also prohibited.

Anāvṛta

One other topic is worthy of consideration here. Why is it that the word *anāvṛta* (uncovered) has been used in relationship to *jñāna*, *karma*, and so on instead, of the word *sūnya* (completely devoid of)? This has been done to signify that only that *jñāna*

and *karma* which cover *bhakti* have been prohibited and not *jñāna* or *karma* which give nourishment to *bhakti*. By a complete absence of *karma* and *jñāna*, a *sādhaka* would not even be able to maintain his life.

The coverings of *bhakti* are of two kinds: (1) the fear that by not performing the *nitya-karma* (daily obligatory rituals) in conformity to the injunctions of the *sāstras*, one will incur sin; and (2) the conviction that by carrying out the *nitya-naimittika-karma* (daily and occasional duties) set down in the *Smṛti sāstra*, one will obtain the desired fruit in the form of *bhakti*. If one is impelled by such a conviction and faithfully performs all the *nitya-naimittika-karma* thinking that *bhakti* cannot be attained without them, then such *karma* will obscure *bhakti*.

If, however, an advanced devotee sometimes performs Vedic rituals like the *śrāddha* offering to the forefathers, with no regard for them and merely for the instruction and restraint of people in general, there will be no harm done to his *bhakti*. Because he performs such activities without faith—that *bhakti* is dependent on such performances—there is no hindrance or covering of *śuddha-bhakti*.

Here the phrase *kṛṣṇānuśīlana* refers simply to *kṛṣṇa-bhakti*. This phrase has been used in the verse to point out very clearly that *bhakti* is to be directed exclusively toward Śrī Kṛṣṇa. Wherever the word *bhakti* is mentioned in *Śrīmad-Bhāgavatam*, *Nārada-Pañcarātra*, and all other *bhakti-sāstras*, it refers only to *bhagavad-bhakti*. The purport of this is that the word *bhakti* should be used only for the Lord's incarnations in the category of *viṣṇu-tattva*.

Second Wave—Sādhana-bhakti Bhakti in the Stage of Cultivation

(2) Sādhana-bhakti

*sā bhaktiḥ sādhanā bhaktir bhāva-bhaktiḥ
premā bhaktir iti trividhā
sādhana-bhaktiḥ punar-vaidhī
rāgānugā-bhedena dvividhā*

The above-mentioned *uttamā-bhakti* is of three types: *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. *Sādhana-bhakti* is further divided into two—namely, *vaidhī* and *rāgānugā*.

Śrī Cakravartipāda's Sanskrit Commentary

sā bhaktir iti. athātra sādhanā-sādhya-rūpo dvividho bheda evāstu bhāvasyāpi sādhyā bhakty antarbhāvo 'stu kiṃ bheda-traya karaṇeti cenna. yato 'gre vakṣyamāṇasya utpanna-ratayaḥ samyaṃ nairvighnyam anupāgatāḥ. kṛṣṇa sākṣāt kṛtau yogyāḥ sādhakāḥ parikīrtitāḥ. iti sādhanā bhakta lakṣaṇasya madhye raty apara paryāyasya bhāvasyāvirbhāve 'pi samyaṃ nairvighnyam anupāgatā iti viśeṣaṇena prabalatarasya kasyacid aparādhasya kaścana bhāgo 'vaśiṣṭo 'sti iti labhyate.

evam sati kleśa-janakasyāparādhasya leśe 'pi sādhyā bhakter āvirbhāvo na sambhavati. ataeva tatraivoktasya sādhyā bhakti viśiṣṭa siddha bhakta lakṣaṇasya madhye avijñātākṣhila kleśāḥ sadā kṛṣṇāsritākriyāḥ siddhāḥ syur ity anena tathaiva pratipāditam. tasmād bhāvasyā sādhyā bhakter antarbhāvo na sambhavati. tathaiva sādhanā bhakter antarbhāvastu sutarām eva nāsti. yato 'traiva prakaraṇe sādhanā bhakti lakṣaṇe bhāva sādhanatvarūpa viśeṣaṇena bhāvasyā sādhanā bhaktitvam parāstaṃ. bhāvasyā bhāva-sādhanatvābhāvāt. tasmāt sādhuḥkṛtām bhaktes tri-vidhatvam iti vivecanīyam.

Śrī Bindu-vikāśinī-vṛtti

Types of Uttamā-bhakti

If someone were to assert here that *uttamā-bhakti* should be classified into two types: *sādhana-bhakti* as the means, and *prema-bhakti* as *sādhya*, the objective, then *bhāva-bhakti* would be included within the category of *sādhya-bhakti* or *prema-bhakti*. Then what would be the necessity of accepting three divisions? No! This contention is completely unfounded. *Uttamā-bhakti* should be accepted to be of three types. There are solid grounds to support this.

In *Śrī Bhakti-rasāmṛta-sindhu* (2.1.276), the characteristics of a *sādhaka* of *bhakti* are described as follows:

*utpanna-ratayaḥ samyaṅ
nairvighnyam anupāgatāḥ
kṛṣṇa sākṣāt kṛtau योग्याḥ
sādhakāḥ parikīrtitāḥ*

One in whose heart *rati* (*bhāva*) toward Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a *sādhaka-bhakta*.

By this description of a *sādhaka-bhakta* it is clear that in spite of the appearance of *bhāva-bhakti* or *rati* in the heart of the *sādhaka*, he has not obtained complete freedom from all impediments. At that time there remains in the *sādhaka* some trace of a great offense committed against a devotee. As long as a trace of such an offence remains in the heart of the *sādhaka-bhakta*, there is a possibility that *kleśa*, distress, and *vighna*, impediments, may still arise. As such, the manifestation of *sādhya-bhakti* or *prema-bhakti* is not possible in the above-mentioned *sādhaka*. Therefore, in *Śrī Bhakti-rasāmṛta-sindhu* (2.1.280) the characteristics of a *siddha-bhakta* (one who has attained to the stage of *sādhya-bhakti* or *prema-bhakti*) have been described as follows:

*avijñātākhila kleśāḥ
sadā kṛṣṇāśrita kriyāḥ
siddhāḥ syuḥ santata prema
saukhyāsvāda parāyaṇāḥ*

One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments (*vighna*) or material distress (*kleśa*)*, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.

In the *sādhaka* of *bhāva-bhakti*, *kleśa* is still present. He also experiences these types of distress and various kinds of impediments (*vighna*). But in the *siddha-bhakta* there is no presence or experience of any kind of *kleśa*. Therefore, *bhāva-bhakti* can never be included within *sādhya* or *prema-bhakti*.

It could be argued, alternatively, that *bhāva-bhakti* may be included within *sādhana-bhakti*. In response to this it is said that *bhāva-bhakti* can never be accepted to fall within *sādhana-bhakti*. In this connection the characteristics of *sādhana-bhakti* have been described in *Śrī Bhakti-rasāmṛta-sindhu* (1.2.2):

*kṛti sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nityasiddhasya bhāvasya
prākṛtyaṁ hṛdi sādhyatā*

In this verse, *sādhana-bhakti* is referred to as *sādhyā-bhāva*. In other words, the *sādhana* or practice of *bhakti* by which *bhāva-bhakti* is attained is called *sādhyā-bhāva*. Since *bhāva-bhakti* is the fruit of *sādhana-bhakti*, how can it be included within *sādhana-bhakti*? The *sādhana* or means of attainment of *bhāva-bhakti* can never be called *bhāva-bhakti*. Therefore, the previously mentioned three divisions of *uttamā-bhakti*—namely, *sādhana-bhakti*, *bhāva-bhakti* and *prema-bhakti*—are thoroughly appropriate and pleasing in every respect.

*The *kleśa* referred to here is of five types: *avidyā*—ignorance, *asmitā*—false ego, *rāga*—attachment, *dveṣa*—hatred, and *abhiniveśa*—perseverance in bodily enjoyment.

Sādhana-bhakti

After having defined *uttamā-bhakti* to be of three types, *sādhana-bhakti* is now being described. The following is Śrīla Cakravartipāda's commentary on *Bhakti-rasāmṛta-sindhu* (1.2.2) quoted below.

kṛtīti. sā sāmānyato lakṣitottamā bhaktiḥ. indriya vyāpāreṇa sādhyā cet sādhanābhidhā bhavati. atra indriya vyāpārasya bhakty antarbhāvaḥ, yāga kriyāyāḥ (pūrva kriyāyāḥ) yathā yāgāntarbhāvas tathaiva jñeyāḥ. tena bhakti bhinnasya na bhakti janakatvam it siddhāntye 'pi saṅgacchate. atra bhāva bhakter anubhāva rūpasya śravaṇa kīrtanādeḥ sādhanatva vyavahārābhāvāt tad vāraṇāyāha sādhyeti. sādhyo bhāvo yayā sā bhāva janakety artha tena dharma-arthādi puruṣārthāntara sādha bhaktiś ca parihṛtā uttamāyā upakrāntatvāt. bhāvādīnām sādhyatve kṛtrimatvāt parama puruṣārthatvābhāvaḥ syād ity āśaṅkyāha nity eti. bhāvasyāpy upalakṣaṇamataḥ śravaṇa kīrtanādayo 'pi grāhyāḥ. teṣām api karṇa jihvādaḥ prākāṣya-mātram. yathā śrī kṛṣṇo vasudeva gṛhe avatatāra. bhaktīnām bhagavac chakti viśeṣat-venāgre sādha-yiṣyamānatvād iti bhāvaḥ.

Śrī Bindu-vikāśinī-vṛtti

Sādhana-bhakti is of two kinds—*vaidhī* and *rāgānugā*. The characteristics of *uttamā-bhakti* have been described in a general way in the verse *anyābhilāṣitā-śūnyam*. When *uttamā-bhakti* is accomplished through the medium of the senses of the *baddha-jīva*, it is called *sādhana-bhakti*. This is stated in *Śrī Bhakti-rasāmṛta-sindhu* (1.2.2):

*kṛti sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nityasiddhasya bhāvasya
prākāṣyaṁ hṛdi sādhyatā*

That *bhakti* which is accomplished through the function of the senses and by which *bhāva-bhakti* is obtained is called *sādhana-bhakti*. The manifesting of the *nitya-siddha bhāva* within the heart of the purified *jīva* is called *sādhya-tā*.

Bhakti is the *nitya-siddha bhāva* of the *jīva*. To bring about its manifestation within the purified heart is called *sādhya-tā* or the attainment of the desired pursuit. The purport of this statement is that in the *jīva* who is an infinitesimal particle of spirit, *cit-kaṇa*, there exists inherently a particle of bliss (*ānanda-kaṇa*) of Śrī Kṛṣṇa who is compared to the unlimited spiritual sun. When the *jīva* is bound by *māyā*, this *ānanda-kaṇa* remains practically lost. To cause this eternal nature (*nitya-svabhāva*) to manifest within the heart is the one and only duty of the *jīvas*. Only in this condition is the state of attainment of the eternally accomplished reality (*nitya-siddha vastu*) effected. As long as this *bhakti* which brings about the manifestation of *bhāva* is effected through the sense organs of the *baddha-jīva*, it is called *sādhana-bhakti*.

Only by the mercy of Kṛṣṇa or His devotees does *bhakti* in the form of *śravaṇa*, *kīrtana*, and so on, manifest itself upon the purified senses of the *jīva*. Prior to this, when the faithful *jīva* through his own effort performs *bhagavan-nāma-kīrtana* with the tongue or hears *bhagavad-kathā* with the ears, such an endeavor is called *indriya-vyāpāra* (engagement of the senses) or *indriya-preraṇā* (that which is induced by the senses). But this also is accepted as *sādhana-bhakti*.

Just as for the performance of a *yajña*, it is necessary to first collect ghee, firewood, *kuśa* grass, flowers, a sitting place and other paraphernalia. The gathering of these items and other preliminary activities are understood to be included within the *yajña*. Similarly for the performance of *sādhana-bhakti* consisting of *śravaṇa*, *kīrtana*, and so on, the preliminary activities of forcibly engaging the senses (*indriya-vyāpāra*) are also accepted as part of *bhakti*. *Karma*, *jñāna*, *yoga*, *tapasya*, vows, or any other means separate from *bhakti* cannot bring about its manifestation. *Bhakti* is the only cause of the appearance of *bhakti*. This conclusion is thoroughly appropriate.

Comment

In reality, *śravaṇa*, *kīrtana* and the other *aṅgas* of *bhakti* are not functions of the material senses. They cannot be undertaken by the material senses. Because *bhakti* is a specialised function of Śrī Kṛṣṇa, it is an eternal spiritual phenomena (*nitya-cinmaya-padārtha*). By the mercy of Śrī Kṛṣṇa or His devotees, *bhakti*, manifesting itself upon the senses of the *sādhaka*, spiritualises them and causes them to attain oneness (*tādātmā*) with its nature. The various *sādhana-aṅgas* of *uttamā-bhakti* may then be undertaken through the medium of the purified senses. But it should be remembered that the various types of *sādhana*s directed toward the attainment of *dharma*, *artha*, *kāma* and *mokṣa* are not counted as *sādhana-bhakti*. Only those *aṅgas* of *bhakti* which give rise to *bhāva-bhakti* are accepted as *sādhana-bhakti*. ❀

Bhāva-bhakti as Nitya-siddha

The *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, and so on which are performed in the stage of *bhāva-bhakti* or in other words, which are undertaken as by-products or *anubhāvas* of *bhāva-bhakti* are also known as *bhāva-bhakti*. To refer to them as *sādhana-bhakti* would be a mistake. Therefore, in order to prevent this, the qualifying term *sādhya-bhāva* has been used in the verse under discussion (*Brs* 1.2.2). That by which *bhāva* is to be accomplished (*sādhya*) is called *sādhya-bhāva*. *Sādhana-bhakti* brings about the manifestation of *bhāva-bhakti*. Therefore, the practices of *bhakti* by which *dharma*, *artha*, *kāma*, *mokṣa* and other *puruṣārthas* or human goals are accomplished are quite apart from *sādhana-bhakti* which gives rise to *bhāva-bhakti*. They cannot be classified as *sādhana-bhakti*. The reason for this is that *sādhana-bhakti* is carried out only in connection with that *uttamā-bhakti* in which there is no trace of desires other than for *bhakti*.

A doubt may be raised here that if *bhāva-bhakti* is brought about by *sādhana-bhakti*, then *bhāva-bhakti* must not have existed previously. It arose by the performance of *sādhana-bhakti*. In

that case *bhāva-bhakti* would be *anitya* (non-eternal) or *kṛtrim* (that which is not natural or spontaneously manifest). Therefore, how could this *anitya-bhāva-bhakti* be accepted as *nitya-siddha* (eternally accomplished) or in other words as the supreme object of attainment, *parama-puruṣārtha-vastu*?

The word *nitya-siddha* has been used in the original text in order to dispel this doubt. *Bhāva* is an eternally accomplished phenomena (*nitya-siddha*). It always exists in the *nitya-parikaras* or eternal associates of Bhagavān. This *nitya-siddha-bhāva* manifests itself from the Lord's eternal associates into the heart of the purified *jīva*. This is verified in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā*, 22.107):

*nitya-siddha kṛṣṇa-prema sādhya kabhu naya
śravaṇādi śuddha-citte karaye udaya*

Kṛṣṇa prema is an eternally established reality; it is not brought about by *sādhana*. It automatically manifests itself in the heart purified by the performance of the various *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, and so on.

Bhāva is the indistinct, beginning stage of *prema*, which is also known as *prema-aṅkura* or the sprout of *prema*. The mature or highly intensified condition of *bhāva* is called *prema*. Therefore, the *bhāva* being referred to is also an eternally established reality (*nitya-siddha-vṛtti*).

The word *bhāva* has been used in the sense of *upalakṣaṇa*. *Upalakṣaṇa* means the act of implying something that has not been directly expressed. *Upa* is a prefix which literally means towards, near to, by the side of, together with, and so on. When in describing some particular characteristic (*lakṣaṇa*) a second characteristic is simultaneously and indirectly implied, it is called *upalakṣaṇa*. Therefore the word *bhāva* also implies the *aṅgas* of *bhakti*, such as *śravaṇa* and *kīrtana*, undertaken as *anubhāvas* or resultant actions of *bhāva-bhakti*.

Although *Śrī Kṛṣṇa* 'appeared' in the home of Vasudeva, one should not think that Vasudeva gave birth to *Kṛṣṇa*. This is incorrect. Similarly one should not think that *sādhana* gives

birth to *bhāva*. Rather *bhāva* automatically manifests itself upon the ears, tongue and other senses which have been purified by *sādhana*. At such a time, the performances of *sādhana* such as *śravaṇa* and *kīrtana*, being fully constituted of *bhāva*, become one with its nature. They are then *nitya-siddha* being *anubhāvas* of the *nitya-siddha-bhāva-bhakti*. Therefore, the *aṅgas* of *śravaṇa*, *kīrtana*, and so on, manifest themselves automatically on the tongue, ears and other senses of persons engaged in the *nitya-siddha-aṅgas* of *bhakti*. This is due to the fact that *bhakti* is a specialised function of the *svarūpa-śakti* of Bhagavān. This will be described further ahead in connection with *bhāva-bhakti*.

(3) Stages Leading to the Appearance of Prema

*ādaṁ śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāśaktis tato bhāvas tataḥ premābhyañcati
sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramah*

Śrī Cakravartipāda's Sanskrit Commentary

*atra bahuṣvapi krameṣu satsu prāyikam ekaṁ kramam āha
ādāvitidvayena. ādaṁ prathama-sādhu-saṅge śāstra-śravaṇa dvārā
śraddhā tadārtha-viśvāsaḥ. tataḥ śraddhānantaram dvitīyaḥ
sādhu-saṅgo bhajana rīti śikṣārtham. niṣṭhā bhajane avikṣepeṇa
sātatyam kintu buddhi pūrvikeyam. āśaktis tu svārasikī. etena
niṣṭhāśaktyor bhedo jñeyaḥ.*

Śrī Bindu-vikāṣiṇi-vṛtti

There are many stages leading to the manifestation of *prema*. Among them, those that are most famous in the scriptures will be described here. The *bhagavad-vimukha-jīva* or one whose face is averted from Bhagavān has from a time without beginning (*anādi-kāla*) fallen into the unlimited flow of the insurmountable ocean of material existence and is thus wandering here and there. When by the special mercy of Bhagavān, the *jīva*'s material existence begins to wane, he obtains the association of the *bhagavad-bhaktas*. At that time, in the company of *sādhus*, he obtains the extraordinary fortune of hearing from the mouth of elevated devotees the scriptures which are filled with the glories concerning the three topics of *bhaktas*, *bhakti*, and Bhagavān.

(1) By hearing the *śāstras*, *pāramārthika* or transcendental *suddha-śraddhā* appears. The word *śraddhā* here implies firm belief in the meaning of the *bhakti-śāstras* such as *Śrīmad Bhagavad-Gītā*, *Śrīmad-Bhāgavatam*, *Śrī Bhakti-rasāmṛta-sindhu*, and so forth. (2) Upon the appearance of such *śraddhā*, one again obtains *sādhu-saṅga* and, in their company, begins to receive

instructions regarding the methods for executing *bhajana*. (3) Thereafter, one takes up the practices of *bhajana* (*bhajana-kriyā*) beginning with *śrī-guru-padāśraya*, and so on. (4) By constant engagement in *bhajana*, *anarthas* gradually disappear (*anartha-nivṛtti*).

(5) This elimination of *anarthas* takes place in successive stages. As one becomes progressively freed from *anarthas*, he attains *niṣṭhā* and freedom from all distractions (*vikṣepa*). At that stage *ekāgratā* (one-pointedness) and *nairantaryamayi* (incessant striving) arise in the pursuit of *bhajana*. (6) Thereafter, *ruci* (taste) or, in other words, an intense hankering (*lālasā*) for *bhajana* develops. (7) When *ruci* becomes very deep it is called *āśakti*. The difference between *niṣṭhā* and *āśakti* is that *niṣṭhā* involves application of the intelligence, whereas *āśakti* is spontaneous. In the stage of *niṣṭhā*, even if the mind is not attracted, by one's intelligence one remains devoted to the performance of *bhajana*. However, when one comes to the stage of *āśakti*, the *sādhaka* has no more dependence on any kind of reasoning by the faculty of the intelligence. At that stage he is deeply immersed in the performance of *bhajana* in a spontaneous manner. (8) After the stage of *āśakti*, *bhāva* or *rati* makes its appearance. (9) At the final stage *prema* manifests. This is the order of the stages leading to the appearance of *prema* within the heart of the *sādhaka*.

Comment

Anarthas are of four kinds: (1) *svarūpa-bhrama* (illusion about spiritual identity), (2) *asat-trṣṇā* (thirst for that which is unreal—that is, material enjoyment), (3) *aparādha* (offenses), and (4) *hṛdaya-daurbalya* (weakness of heart).

Svarūpa-bhrama is also of four kinds: (1) *sva-tattva* or *jīva svarūpa bhrama* (illusion about one's own spiritual identity), (2) *paratattva-bhrama* (illusion about the spiritual identity of the supreme absolute truth), (3) *sādhya-sādhana tattva-bhrama* (illusion about *sādhana-bhakti* or the means of spiritual perfection and *sādhya*, the object to be obtained by such *sādhana*, or in

other words *prema-bhakti*), and (4) *māyā-tattva-bhrama* (illusion about the Lord's external energy—*māyā*).

Asat-tṛṣṇā—thirst for material enjoyment—is of four types: (1) varieties of desires for material enjoyment in this world, (2) desires for enjoyment in the higher planetary systems of *svarga-loka*, (3) desires for the attainment of the eight mystic *siddhis* and the nine divine jewels of Kuvera (*padma*, *mahāpadma*, *śaṅkha*, *makara*, *kacchapa*, *mukunda*, *kunda*, *nila*, and *kharva*), and (4) the desire for *mukti*.

Aparādhās are of four kinds: (1) offenses toward Kṛṣṇa, (2) offenses toward *kṛṣṇa-nāma*, (3) offenses toward *kṛṣṇa-svarūpa* (the Śrī Vighraha form of the Lord), and (4) offenses toward the *tadiya-citta-kaṇa-jīvas* (living entities who are infinitesimal particles of spirit belonging to the Lord).

Hṛdaya-daurbalya—weakness of heart—is of four kinds: (1) *tuccha-āsakti* (attachment for useless things), (2) *kūṭi-nāṭi* (deceitful behavior—the word *kūṭi-nāṭi* may be broken down into the constituent parts 'kū', bad or evil, and 'na' or *nāṭi*, that which is forbidden. In that case it would mean doing wicked deeds or doing that which is forbidden), (3) *mātsarya* (envy), and (4) *sva-pratiṣṭhā lālasā* (desire for one's own fame and prestige).

Aside from the above description, there are four additional varieties of *anarthas*: (1) *duṣkṛti-uttha* (arising from past 'sins'), (2) *sukṛti-uttha* (arising from previous pious activities), (3) *aparādh-uttha* (arising from offenses), and (4) *bhakti-uttha* (arising in relationship to *bhakti*).

(1) *Duṣkṛti-uttha*—*anarthas* arising from past sinful activities refer to five types of *kleśa* or distress: (i) *avidyā*—ignorance or forgetfulness of Kṛṣṇa, (ii) *asmitā*—the false egoism arising from the conceptions of 'I' and 'mine' in relationship with the material body, (iii) *rāga*—attachment for the objects of sense gratification, (iv) *dveṣa*—hatred or aversion to unpleasant, disagreeable or adverse situations, and (v) *dur-abhiniveśa*—attachment for or absorption in sinful activities.

(2) *Sukṛti-uttha*—various kinds of material enjoyment arising from the pious activities of one's previous birth.

(3) *Aparādha-uttha*—suffering arising from *nāmāparādha* and other types of offenses.

(4) *Bhakti-uttha*—desires for *lābha* or material gain, *pūjā* or worship, and *pratiṣṭhā* or prestige arising from the performance of *sakāma-bhakti* or *sopādhika-bhakti*—conditional devotional service.

One should endeavor to uproot all these *anarthas*, otherwise *niṣṭhā* will not develop. ❀

One further point should be clarified in regard to the appearance of *prema*. In the verse under consideration (*ādau śraddhā*), the word *ādau* refers to the initial contact with devotees (*sādhusaṅga*). This *sādhusaṅga* is not obtained coincidentally. It is the result of *sukṛti* or pious activities accumulated over many, many lifetimes.

*bhaktistu bhagavad bhakta saṅgena parijāyate
sat-saṅga-prāpyate pumbhiḥ sukṛtaiḥ pūrva sañcitaiḥ
(Bṛhan Nāradya Purāṇa 4.33; Hbv 10.279)*

Bhakti becomes manifest by the association of the Lord's devotees. The association of devotees is obtained by previous accumulated piety.

In the *sāstras*, *śubha-karma*, or pious activity, is called *sukṛti*. *Śubha-karma* is of two kinds—that which promotes *bhakti* and that which instigates some secondary result other than *bhakti*. *Sukṛti* which begets ordinary fruits arises from such activities as service to one's parents or husband, material welfare work, charity, execution of *nitya-naimittika-karma* (one's daily and occasional duties), cultivation of *sāṅkhyā* and other types of *jñāna*, and so on.

Sukṛti which gives rise to *pāramārthika* or transcendental results, or in other words *bhakti*, arises from contact with places, such as a temple or holy place, times or holy days, or objects related to *bhakti* or *sādhusaṅga*. When heaps and heaps of *sukṛti* which yields *bhakti* accumulate over countless lifetimes, *bhakti* makes its appearance through the via-medium of *sādhusaṅga*.

Laukika or material *sukṛti*, after producing its desired fruits, is exhausted. The fruit of *laukika-sukṛti* extends no further than the limit of material enjoyment. *Sukṛti* which is rooted in *brahma-jñāna* produces its fruit in the form of *mukti* and is then dissipated. These two types of *sukṛti* are thoroughly incompetent to produce the fruit of *bhakti*.

Sukṛti giving rise to *bhakti* arises from association with *vaiṣṇava-sādhū bhaktas*, observance of Ekādaśī, Janmāṣṭamī, Gaura-pūrnīmā and other occasions which produce a saintly attitude; seeing or touching *tulasī*, the *śrī mandira*, Śrī Vṛndāvana and other holy places connected to the Lord or holy rivers like the Gaṅgā or Yamunā; honoring *mahāprasāda*, and other such activities. When these activities are performed unknowingly, it is called *sukṛti*. When, however, these activities are performed in the association of devotees and in full knowledge of their greatness, they become *aṅgas* of *bhakti*. In the *Śrī Caitanya-caritāmṛta* (*Madhya*, 22.62) it is said:

‘*śraddhā*’-śabde—*viśvāsa kahe sudṛḍha niścaya*
kṛṣṇe bhakti kaile sarva-karma kṛta haya

Simply by performing *bhakti* unto Śrī Kṛṣṇa all obligations of this human form of life will be fulfilled. Such firm, decisive faith is called *śraddhā*.

śraddhā-tv-anyopāya-varjaṁ bhakty-unmukhī citta-vṛtti viśeṣa
 (Āmnāya-sūtra 57)

That particular disposition of the heart (*citta-vṛtti*) which remains always inclined toward Śrī Kṛṣṇa alone, leaving aside all other methods of *sādhana* such as *jñāna*, *karma*, and *yoga*, is called *śraddhā*.

By the association of saintly devotees, *śraddhā*, which is the seed of the creeper of devotion (*bhakti-latā-bīja*), arises in the heart of the *sādhaka*. This is stated in various places in the *Śrī Caitanya-caritāmṛta*:

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*

Sādhu-saṅga is the root cause of *kṛṣṇa-bhakti*. This *sādhu-saṅga* waters the creeper of *kṛṣṇa-bhakti* (*sādhana-bhakti*) through the medium of *śravaṇa* and *kīrtana* and thus transforms it into *kṛṣṇa-prema*. When *kṛṣṇa-prema* is awakened, *sādhu-saṅga* becomes the most essential *aṅga* once again. (C.c., *Madhya* 22.83)

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

While continuously wandering throughout the innumerable material universes, some extremely fortunate *jīvas* obtain the *bhakti-latā-bīja* of *śraddhā* by the causeless mercy of Śrī Śrī Guru and Kṛṣṇa. (C.c., *Madhya* 19.151)

*kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe, kṛṣṇe rati upajaya*

When the material entanglement of the living entity who is wandering throughout this worldly existence begins to diminish, then he obtains *sādhu-saṅga* by the causeless mercy of the Lord. By that *sādhu-saṅga*, he obtains *kṛṣṇa-bhakti* successively in the stages of *śraddhā*, *niṣṭhā*, *ruci*, *āsakti*, and *rati*. (C.c., *Madhya* 22.45)

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

When Śrī Kṛṣṇa, who is an ocean of mercy, becomes causelessly merciful toward some fortunate *jīva* wandering throughout material existence, then inspiring him from within as the *caitya-guru* and from without as the elevated *śikṣā* and *dikṣā gurus*, He personally gives him instructions about how to perform *bhajana*. (C.c., *Madhya* 22.47)

śraddhāvān jana haya bhakti-adhikārī
‘uttama’, ‘madhyama’, ‘kaniṣṭha’—śraddhā-anusārī

Devotees are categorized in accordance with the degree of their *śraddhā*. Those whose faith is the least are known as *kaniṣṭha-bhaktas*; those whose faith is intermediate are known as *madhyama-bhaktas*, and those whose faith is highly developed are known as *uttama-mahābhāgavatas*. (C.c., *Madhya* 22.64)

sādhū-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti phala ‘prema’ haya, saṁsāra yāya kṣaya

When a *sādhaka-bhakta* obtains faith in the association of soft-hearted and affectionate (*snigdha*) *rasika* Vaiṣṇavas who are more advanced than himself, who are thoroughly versed in all the conclusions of the revealed scriptures, and who are of the same disposition (*svajātīya*), he very quickly obtains *prema-bhakti* and his material entanglement is easily dissipated. (C.c., *Madhya* 22.49)

mahat-kṛpā binā kona karme ‘bhakti’ naya
kṛṣṇa-bhakti dūre rahu, saṁsāre nahe kṣaya

Without the mercy of elevated devotees, *bhakti* cannot be obtained by any method. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from repeated birth and death and material attachment. (C.c., *Madhya* 22.51)

Sādhū-saṅga is the root of *bhagavad-bhakti*—*kṛṣṇa-bhakti janma-mūla haya sādhū-saṅga* (C.c., *Madhya* 22.83). In the *Śrīmad-Bhāgavatam* (11.20.8) the Supreme Lord has said: *yadṛcchayā mad-kathātau jāta-śraddhas-tu yaḥ pumān*—“By virtue of the good fortune of their previous births, those in whom *śraddhā* is awakened toward My *līlā-kathā* are eligible to take up *bhakti*.”

Śrīla Jīva Gosvāmī, in defining the meaning of the word *yadṛcchayā* (voluntarily, spontaneously, or by their own will) used in this *sloka*, has said: *kenāpi parama svatantra bhagavad-*

bhakta-saṅga tat-kṛpājāta parama-maṅgalodayena—"By the association of the Lord's supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune—*saubhāgya*. That *saubhāgya* itself becomes the eligibility for *bhakti*."

The meaning of *saubhāgya* is that by the contact of *sādhus* from one's previous life and by the mercy obtained from them, a very deep impression or *saṁskāra* is formed upon the mind or heart. When it is nourished again in the present life, it arises in the form of *śraddhā*. This *śraddhā* is the cause of the awakening of *bhakti*. In this connection, it is said in *Śrīmad-Bhāgavatam* (3.25.25):

*satām prasaṅgān-mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād-āśv-apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of pure devotees, there are descriptions of My heroic deeds which are very pleasing to the ear and the heart. Such descriptions bestow real knowledge of My excellence. By regular hearing and contemplation of such topics, one is liberated from ignorance as a result of which one successively attains *śraddhā*, *rati* (*bhāva-bhakti*), and *prema-bhakti* toward Me.

According to the *siddhānta* previously mentioned, *sādhusaṅga* is the passageway which brings one face to face with the Lord. By the influence of *sādhusaṅga*, the living entity who is averted from the Lord becomes turned toward the Lord. Furthermore, by that association, *śraddhā*, *rati*, and *prema* arise one after another.

By the association of *sādhus* whose attention is not incessantly and exclusively drawn upon the Lord, and in whom *śraddhā*, *rati* and *prema* has not arisen, the *bahir-mukha-jīva* cannot be turned toward the Lord, nor can *śraddhā*, *rati*, or *prema* develop in him. By the association of *sādhus* who are attached only to the rituals of proper conduct which are in accordance with the rules and regulations of the Vedas, *bhagavad-unmukhatā* (attentive-

ness toward the Lord) and *śraddhā*, *rati*, and *prema* cannot arise.

Sādhū-saṅga is of two types: the association of *siddha-mahāpuruṣas*, or perfected souls, who pursue the path of knowledge (*jñāna-mārga*) and the association of *siddha-mahāpuruṣas* who pursue the path of *bhakti* (*bhakti-mārga*). By the association of *jñānīs*, *śraddhā*, *rati*, and *prema* cannot awaken. Although material attachments may be dissipated by the association of such persons, *śraddhā*, *rati* and *prema* toward the personal form of the Lord does not arise in the *jīva*. Therefore, their association is irrelevant.

Siddha-mahāpuruṣas who pursue the path of *bhakti* are of three types: (1) *bhagavat-pārṣada-deha-prāpt* (those who have obtained perfected spiritual bodies as eternal associates of the Lord, (2) *nirdhūta-kaṣāya* (those who have thrown off all material impurities), and (3) *mūrcchita kaṣāya* (those in whom a trace of material contamination still lies dormant).

(1) Bhagavat-pārṣada-deha-prāpt

After giving up the gross material body, those who have perfected themselves through the practice of *bhakti* obtain *sac-cit-ānanda* spiritual forms which are just suitable for the service of the Lord as associates (*pārṣadas*). Such persons are the best of all *uttama-bhāgavatas*.

(2) Nirdhūta-kaṣāya

Those who, although still residing within the gross material body made of five elements, have no trace of material desire (*vāsanā*) nor any material impressions (*saṁskāras*) within their hearts are called *nirdhūta-kaṣāya* (who have thrown off all material impurities). They belong to the intermediate class of *uttama-bhāgavatas*.

(3) Mūrcchita-kaṣāya

Those *siddha-mahāpuruṣas* pursuing the path of *bhakti* in whose hearts there remains a trace of desire (*vāsanā*) and impressions (*saṁskāras*) based on the material mode of goodness are known as *mūrcchita-kaṣāya*. Due to influence of their *bhakti*-

yoga, these *vāsanās* and *saṁskāras* remain in a dormant or unconscious state. As soon as there is a favorable opportunity, their worshipful object, Śrī Bhagavān, somehow causes their desire to be consumed and attracts them to His lotus feet. Such elevated souls belong to the preliminary stage (*kaniṣṭha*) of *uttama-bhāgavatas*.

Devaṛṣi Nārada is an example of the topmost *uttama-bhāgavata*. Śukadeva Gosvāmī belongs to the intermediate stage of *uttama-bhāgavatas* (*nirdhūta-kaṣāyā*). Śrī Nārada in his previous birth as the son of a maidservant is an example of the preliminary stage of *uttama-bhāgavatas* (*mūrcchita-kaṣāyā*). The association and mercy of these three kinds of *mahā-bhāgavatas* is the cause of the production of *śraddhā*. By discussing the gradations of *bhakti* of different categories of devotees, one can automatically understand the gradations of the effect of their association.

Some people think that there is no need to take shelter at the lotus feet of a spiritual master (*guru-padāśraya*). Is there any harm in reading books by oneself and thus performing *bhajana*? Some persons accept *dikṣā* from their mother, father or other relatives, considering that there is no need to take shelter at the lotus feet of a *sad-guru*. Such persons think as follows, "Some elevated personalities appeared in our dynasty and we are their descendants. Therefore, we are already *gosvāmīs* or *mahāpuruṣas*. Why should we accept *dikṣā* from any other person?" But Śrīman Mahāprabhu has said in the *Śrī Caitanya-caritāmṛta* (*Madhya*, 8.128):

*kibā vipra, kibā nyāsī, sūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

Whether one is a *brāhmaṇa*, a *sannyāsī*, or a *sūdra*, if he is learned in all the truths regarding Śrī Kṛṣṇa, then he is to be accepted as a *guru*.

It is also stated in the *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta
jijñāsuḥ śreyasḥ uttamam
śābde pare ca niṣṇātām
brahmaṇy-upasamāśrayam*

How can a person who is desirous of knowing what is duty and what is not duty obtain the topmost benefit? In order to understand this, one must approach the lotus feet of a *sad-guru*. One who is expert in understanding all the conclusions of the revealed scriptures such as the Vedas, who has direct experience and realization of Bhagavān, and who is not influenced by any kind of material agitation is known as a *sad-guru*.

The purport of this statement is that only a person who is situated in *suddha-bhakti*, who is learned in all the conclusions of the *sāstra*, whose actions are pure, who is simple and honest, who is free from greed, who is free from deviant conclusions such as *māyāvāda*, who is expert in all functions related to the service of the Lord, who is free from lethargy, and who is intently devoted to the holy name of the Lord is fit to become a *guru*. It doesn't matter what family, race, social classification (*varṇa*), or stage of life (*āśrama*) he may be in.

Another consideration is that only a person who is free from lethargy, who is faithful, whose activities are pure, and who is desirous of *bhagavad-bhakti* is eligible to become a disciple. When the *guru* considers the disciple fit and when the disciple ascertains the *guru* to be a pure devotee of Kṛṣṇa and thus reposes his faith in him, the spiritual master will then impart instructions unto the disciple.

There are two kinds of *gurus*: the *dikṣā-guru* and the *sikṣā-guru* (the *śravaṇa-guru* and the *sikṣā-guru* are here considered as one). One should accept initiation from the *dikṣā-guru* and take instructions regarding the process of worship (*arcana*). There is only one *dikṣā-guru*, but there can be many *sikṣā-gurus*. The *sikṣā-guru* gives instructions on how to perform *bhajana*. According to the *Śrī Caitanya-caritāmṛta* and other scriptures, one should not discriminate between the *dikṣā* and *sikṣā-gurus*—there is no difference between these two.

The *dikṣā* and *sikṣā-gurus* have been described respectively as *bhagavad-rūpa* or *prakāśa* (the external form or feature of the Lord) and *bhagavad-svarūpa* (the internal identity or form of the Lord). This is clearly mentioned in the *Caitanya-caritāmṛta*. The *dikṣā-guru* has been described in the following words (*Ādi* 1.45):

*guru kṛṣṇa-rūpa hana sāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

According to the evidence of the revealed scriptures, the (*dikṣā*) guru is directly the outward form of the Supreme Lord Śrī Kṛṣṇa (*kṛṣṇa-rūpa*). Kṛṣṇa in the form of the spiritual master bestows mercy upon the devotees.

The *sikṣā-guru* is described as follows (Ādi 1.47):

sikṣā-guruke ta 'jāni kṛṣṇera svarūpa

One should know the *sikṣā-guru* to be the internal form or identity of Śrī Kṛṣṇa (*kṛṣṇa-svarūpa*).

Jagad-Guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has given an elaborate explanation of these verses in his commentary to Śrī Caitanya-caritāmṛta.

Comment

There is very little difference between the words *rūpa* and *svarūpa*. The word *rūpa* conveys the sense of form, figure, or appearance, whereas the word *svarūpa* conveys the sense of form, nature, or condition. For example, Śrī Kṛṣṇa is *tribhaṅga-lalita*. He looks very charming as He holds the flute to His lips. This is *kṛṣṇa-rūpa*. The various moods He expresses as *dhīroddhata*, *dhīra-lalita*, *dhīra-sānta*, *dhīrodāta* and so many other moods are all *kṛṣṇa-svarūpa*. In Kṛṣṇa there is no difference between *rūpa* and *svarūpa*. There is no difference between His external form and His internal moods. Similarly, there is no difference between the *dikṣā* and *sikṣā-gurus*. The *dikṣā-guru* reveals Kṛṣṇa's *rūpa* and the *sikṣā-guru* reveals Kṛṣṇa's *svarūpa*. ❀

Without thoughtful consideration, some people take shelter at the feet of a *māyāvādī sannyāsī* or a *prākṛta-sahajiyā** who is a Vaiṣṇava in name only, or a family guru (*kula-guru*) who is igno-

*A *prākṛta-sahajiyā* is one who abandons the fundamental procedures of *sādhana* and imitates the symptoms of advanced devotees by a material display.

rant in the matter of *bhajana*. Having taken shelter of such persons, they think that they have obtained a genuine spiritual master or *sad-guru*. They think that there is no need for *sādhana-bhajana* or for *sādhū-saṅga*, but this kind of consideration is blind faith. Such a spiritual master simply hinders one's attainment of *prema*.

After taking shelter of the lotus feet of a *sad-guru* and performing *bhajana* in a regular way, the disciple should discern whether or not his *anarthas* are going away. One can consult the book named *Mādhurya-kādambinī* written by the same author, Śrīla Viśvanātha Cakravartī Ṭhākura, for a detailed description of *anarthas* and the method to obtain freedom from them. Those who perform *bhajana* but make no endeavor to become free from *anarthas* cannot make any advancement in *bhajana*. Therefore, only by performing *bhajana* in accordance with the appropriate methods can the *sādhaka* make steady progress beginning from *śraddhā* and culminating in one's desired goal of *prema*.

(4) The Sixty-four Aṅgas of Bhajana

atha bhajanasya catuḥ-śaṣṭir-aṅgāni

śrī-guru-pādāśrayaḥ, śrī kṛṣṇa-dikṣā-sikṣādi, śrī-guru-sevā, sādhu-mārgānusāraḥ, bhajana-rīti-praśnaḥ, śrī kṛṣṇa-prītaye bhogādi-tyāgaḥ, tīrtha-vāsaḥ, tīrtha-māhātmya-śravaṇam ca, sva-bhakti-nirvāhānurūpa-bhojanādi-svikāram, ekādaśī-vratam, aśvattha-tulasī-dhātṛi-go-brāhmaṇa-vaiṣṇava-sammānam—pūrva-daśa-grahaṇam.

para-daśa-tyāgaḥ—asādhu-saṅga-tyāgaḥ, bahu-śiṣya-karaṇa-tyāgaḥ, bahvārambha tyāgaḥ, bahu-sāstra-vyākhyā-vivādādi tyāgaḥ, vyavahāre kārpaṇya-tyāga, śoka-krodhādi-tyāgaḥ, devatāntara-nindā-tyāgaḥ, prāṇimātre udvega-tyāgaḥ, sevā-parādha-nāmāparādha-tyāgaḥ, guru-kṛṣṇa-bhakta-nindā sāhana tyāgaḥ.

vaiṣṇava-cihna-dhāraṇam, harināmākṣara-dhāraṇam, nir-mālya-dhāraṇam, nṛtyam, daṇḍavat-praṇāmanam, abhyutthānam, anuvraja, śrī-mūrti-sthāne gamanam, parikramā, pūjā, paricaryā, gītām, saṅkīrtanam, japaḥ stavapāṭhaḥ, mahāprasāda-sevā, vijñaptiḥ, caraṇāmṛta-pānam, dhūpa-mālyādi-saurabha-grahaṇam, śrī-mūrti-darśanam, śrī-mūrti-sparśanam, ārātrika-darśanam, śravaṇam, tat-kṛpāpekṣanam, smaraṇam, dhyānam, dāsyam, sakhyam, ātma-nivedanam, nija-priya-vastu-samarpaṇam, kṛṣṇārthe samasta-karma-karaṇam.

sarvathā śaraṇāpattiḥ, tulasī-sevā, vaiṣṇava-sāstra-sevā, mathurā-maṇḍale vāsaḥ, vaiṣṇava-sevā, yathā-śakti dolādi-mahotsava-karaṇam, kārṭtika-vratam, sarvadā harināma-grahaṇam, janmāṣṭamī-yātrādi-kañca, evam ūnaśaṣṭi bhakty-aṅgāni; atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā—śrī-mūrti-sevā-kausālam, rasikaiḥ saha śrī-bhāgavatārthāsvādaḥ, sajātīya-snigdha-mahattara-sādhu-saṅgaḥ, nāma-saṅkīrtanam, śrī-vṛndāvana-vāsaḥ evam militvā catuḥ-śaṣṭy-aṅgāni.

Śrī Cakravartipāda's Sanskrit Commentary

kṛṣṇa-dikṣāditi—dikṣā-pūrvaka śikṣaṇam ity arthaḥ. śrī kṛṣṇeti—śrī kṛṣṇa prāpteryo hetuḥ kṛṣṇa-prasādas tadartham ity

arthaḥ. ādi grahaṇāloka-vitta-putrādayo grhyante. sevā-nāmā-parādhreti—sevā-nāmāparādhānām udbhavaḥ sādhakasya prāyobhavaty eva, kintu paścāt yatnena teṣām abhāvakāritā.

Śrī Bindu-vikāśinī-vṛtti

(1) Śrī Guru-padāśraya

Taking shelter at the lotus feet of Śrī Guru

In all the scriptures which promote *bhakti*, the unlimited glories of Śrī Guru have been described. Without taking shelter at the lotus feet of a *sad-guru*, it is impossible to enter into the realm of *bhagavad-bhajana*. Therefore, out of all the *aṅgas* of *bhakti*, *sad-guru-padāśraya* has been cited first. It is the duty of all faithful persons who have a desire for *bhagavad-bhakti* to take shelter at the lotus feet of a spiritual master who is a genuine preceptor of the *sāstras* expounding the glories of Bhagavān and who is expert in understanding and explaining the *mantras* describing Bhagavān.

All *anarthas* are easily removed only by the mercy of such a genuine spiritual master and thus one also obtains the supreme favor of Bhagavān. By the mercy of Śrī Guru, all *anarthas* are easily destroyed. Śrīla Jīva Gosvāmī has demonstrated this in his *Bhakti-sandarbhā* (Anuccheda 237) by citing the evidence of various *sāstras*. He has explained this by the statement of Brah-mājī as well:

*yo mantraḥ sa guruḥ sāksāt yo guruḥ sa hariḥ svayam
gurun-yasya bhavet tuṣṭas-tasya tuṣṭo hariḥ svayam*

The *mantra* (which is given by the *guru*) is itself the *guru*, and the *guru* is directly the Supreme Lord Hari. He upon whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.

Comment

The *guru's* internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a *mantra*. Everything is given in seed form within the *mantra*. At first the disciple will not be able to understand, but by performing *sādhana* and *bhajana* under the guidance of Śrī Gurudeva and by meditating on the *mantra* given by him, gradually everything will be revealed. Therefore it is said here that the *mantra* is the direct representation of Śrī Gurudeva. ❀

In the *Hari-bhakti-vilāsa* (4.360) it is stated:

*harau ruṣṭe gurus-trātā, gurau ruṣṭe na kaścana
tasmāt sarva-prayatnena gurum-eva prasādayet*

Even if a person incurs the displeasure of the Lord, the spiritual master may still give him protection, but if the spiritual master is displeased, there is no one to give him protection. Therefore, one should please Śrī Gurudeva by all endeavors of one's body, mind, and words.

The author Śrīla Viśvanātha Cakravartī Ṭhākura has also said: *yasya prasādād-bhagavat-prasādo yasyāprasādān-na gatiḥ kuto 'pi*—"For one who pleases the spiritual master the Supreme Lord is automatically pleased, but for one who displeases the spiritual master there is no means of obtaining success. I therefore meditate upon Śrī Gurudeva, offer prayers to him, and bow down before him three times a day."

What is required to be a *guru*? This has been stated in the eleventh canto of *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād gurum prapadyeta jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ brahmaṇi-upasamāśrayam*

In the *Bhakti-sandarbhā*, Anuccheda 202, Śrīla Jīva Gosvāmī has defined the meaning of the words *śābde pare ca niṣṇātaṁ* in the following statement: *śābde brahmaṇi vede tātparya vicāreṇa*

niṣṇātaṁ tathaiva niṣṭhāṁ prāptam, pare brahmaṇi-bhagavad-ādi-rūpāvirbhāvestu aparokṣānubhavana— “One who is expert in explaining the purport of the Vedas which are *śabda-brahma*, who has direct experience of Parabrahma (the Supreme Brahman, Śrī Kṛṣṇa), and who is devoid of all material expectations and requirements should be accepted as a genuine spiritual master. One should take shelter of such a *guru* through the process of hearing in order to know the truth regarding *sādhana*, the means, and *sādhya*, the goal.”

Similarly, it has been stated in the Śrutis (*Muṇḍaka Upaniṣad* 1.2.12): *tad-vijñānārthaṁ sa gurum-evābhigacchet samit-pāṇi śrotṛiyaṁ brahma-niṣṭham*—“In order to obtain direct realization of the supreme absolute reality, *bhagavat-tattva-vastu-vijñāna*, or knowledge concerning *prema-bhakti*, a person who is desirous of his own welfare, should approach a *sad-guru* who knows the purport of the Vedas and who is learned in the truths regarding Śrī Kṛṣṇa. Taking an offering in one’s hands, one should submit oneself to such a *sad-guru* with body, mind and words.”

Śrīla Jīva Gosvāmī has here described that the instructors who disseminate knowledge of *bhagavat-tattva* are of two kinds—*sarāga*, with attachments, and *nirāga*, without attachments. Instructors who are greedy for wealth and who maintain desires for sensual enjoyment are known as speakers with material attachments or *sarāga-vaktās*. The influence of such instructors is not enduring. An instructor who is a topmost devotee of the Lord (*parama-bhagavad-bhakta*), who is adept in relishing *bhakti-rasa* and evoking spiritual emotions in others (*sarasa*), and who is capable of extracting the essence of anything (*sāgrāhī*) is known as a speaker without attachments or *nirāga-vaktā*. The verse cited above refers exclusively to the instructor who is devoid of attachments (*nirāga-vaktā*).

In *Bhakti-sandarbha*, Śrīla Jīva Gosvāmī, in examining *guru-tattva*, has cited three types of *gurus*: *śravaṇa-guru*, *śikṣā-guru*, and *dikṣā-guru*.

Śravaṇa-guru

The person from whom one hears knowledge of the *bhaktas*, *bhakti*, and *bhagavat-tattva* is known as the *śravaṇa-guru*. In the conversation between Mahārāja Nimi and the Nava-Yogendras in the eleventh canto of *Śrīmad-Bhāgavatam* (11.3.22) it is said:

*tatra bhāgavatān dharmān śikṣed gurvātma-daivataḥ
amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ*

A *sādhaka* should adopt the practice of *bhakti* free from all hypocrisy. He should approach a *guru* who knows all the truths related to Supreme Lord and who is very dear to the Lord. The *sādhaka* should receive instructions on *bhāgavat-dharma* from such a spiritual master. By carrying out those instructions, Bhagavān Śrī Hari personally gives Himself to the devotee.

Such a person who gives instructions on how to execute *bhajana* is called a *śravaṇa-guru*. There may be many *śravaṇa-gurus*; nonetheless, the *sādhaka* should take shelter of one *mahat-puruṣa* among them who is suitable to his nature and receive instructions from him regarding how to perform *bhajana*.

Śikṣā-guru

Out of many such competent *śravaṇa-gurus*, one who gives instructions in *bhajana* which are just suitable to the *bhāva* of the *sādhaka* is called a *śikṣā-guru*. There may be many *śikṣā-gurus* also; however, it is advantageous to have one *śikṣā-guru* in particular who is conducive to one's mood. The *śravaṇa-guru* and the *śikṣā-guru* are usually one and the same person as stated in the *Bhakti-sandarbhā*, *Anuccheda* 206—*atha śravaṇa-guru bhajana śikṣā-gurvoḥ prāyakam-ekatvam-iti tathaivāha*: "The *śravaṇa-guru* and the *bhajana-śikṣā-guru* are usually the same person." The verses already cited 'tasmād gurum prapadyeta', 'tatra bhāgavatān dharmān śikṣed', 'tad-vijñānārtham', and so on should be understood in relationship to both the *śravaṇa-guru* and the *śikṣā-guru*.

Dikṣā-guru

One who gives a *mantra* for worship according to the rules and regulations of scripture is called a *dikṣā-guru* or *mantra-guru*. The *dikṣā-guru* should possess all the symptoms already described of a *mahat-puruṣa* (described in *śloka* four in reference to *sādhusaṅga*) and those described in connection with the *sad-guru*. The *dikṣā-guru* should be well conversant in the conclusions of the Vedas, he should be adept in expounding those conclusions, he should have direct experience and realization of Bhagavān, and he should be completely detached from material sense objects. If he is lacking in these characteristics, then the faith of the disciples will waiver.

There is only one *dikṣā-guru*. The *śikṣā-guru* should be in conformity with the *dikṣā-guru*; otherwise, impediments may arise in the practice of *sādhana*. Ordinarily the *dikṣā-guru* carries out the function of *śikṣā-guru*. In his absence, one should accept an advanced devotee possessing the characteristics already described as one's *śikṣā-guru*.

There is no direction that permits one to renounce a *sad-guru*; however, a *guru* who has become inimical to Vaiṣṇavas, the *sāstras*, and *bhakti*, who is engrossed in sense enjoyment, who is lacking discrimination as to what is duty and what is not duty, who is foolish, or who is following a path other than *śuddha-bhakti* should be given up. It is directed in various places in the *śāstra* that one should then take *dikṣā* again from a Vaiṣṇava *guru* in accordance with the rules and regulations. This is the purport of the verses quoted below from *Bhakti-sandarbhā*, *Anuccheda* 238:

*guror apy avaliptasya kāryākāryam-ajānataḥ
utpatha-pratipannasya parityāgo vidhiyate
(Mahābhārata, Udyoga-parva, 178.48)*

*avaīṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet
punaś-ca vidhinā sabhyag grāhayed-vaiṣṇavād-guroḥ
(Hari-bhakti-vilāsa, 4.366)*

In other words, one who accepts a *mantra* from a non-Vaiṣṇava *guru* goes to hell. Therefore, one should again receive

dikṣā-mantra from a Vaiṣṇava *guru* in accordance with the rules and regulations.

(2) Śrī Kṛṣṇa-dikṣā-sikṣādi (Receiving initiation and spiritual instructions)

It is essential to accept *dikṣā* and *sikṣā* from a *guru* in order to gain entrance into *bhagavad-bhajana*. In the *Hari-bhakti-vilāsa* the following is said regarding *dikṣā*:

*divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmād-dikṣeti sā proktā deśikais-tattva-kovidaiḥ
(Hari-bhakti-vilāsa, 2.9; cited from the Viṣṇu-yāmala)*

That religious undertaking which bestows *divya-jñāna* or transcendental knowledge and destroys *pāpa* (sin), *pāpa-bīja* (the seed of sin), and *avidyā* (ignorance) to the root is called *dikṣā* by learned authorities in the absolute truth.

Therefore, a faithful *sādhaka* will dedicate his entire self to the lotus feet of Śrī Gurudeva, offer *praṇāma* unto him, and take *dikṣā* from him by receiving a Vaiṣṇava *mantra* in accordance with the rules and regulations of the *sāstra*. The meaning of *divya-jñāna* referred to above is that the *jīva* is not a material phenomena; the *jīva* is an atomic particle of spiritual consciousness belonging to the *sac-cid-ānanda-svarūpa* of Śrī Kṛṣṇa. By virtue of this, the *jīva* is nothing other than the *nitya-dāsa* of Bhagavān. This is also stated in the *Śrī Caitanya-caritāmṛta*, *Madhya* 20.108: *jivera 'svarūpa' haya—kṛṣṇera 'nitya dāsa'*: "the *svarūpa* or identity of the *jīva* is to be an eternal servant of Śrī Kṛṣṇa."

Although the *jīva* is by nature an eternal servant of Bhagavān, because his face has been averted from the Lord (*bhagavad-vimukhatā*) from a time without beginning (*anādi-kāla*), he has been wandering in various species of life. He is thus being scorched by the threefold miseries of material existence.

By the causeless mercy of the ocean of mercy Śrī Bhagavān or His devotees, the *jīva* attains *sādhū-saṅga*. By the potency of that

sādhū-saṅga, the *jīva* offers himself at the lotus feet of Śrī Gurudeva. By bestowing the *kṛṣṇa-mantra*, Śrī Gurudeva dispels the *jīva*'s aversion toward the Lord (*bhagavad-vimukhatā*) and directs his attention toward the performance of *bhagavad-bhajana*. He gives *sambandha-jñāna* concerning *bhagavad-tattva*, *jīva-tattva*, and *māyā-tattva* and awakens the dormant inclination of the *jīva* to serve the Lord (*bhagavad-unmukhatā*). As a consequence of this, *pāpa*, *pāpa-bīja*, and *avidyā* of the *sādhaka* are all destroyed to the root. This procedure of *dikṣā* is not completed in one day; rather, it is begun from the day of *dikṣā*.

In the *Bhakti-sandarbhā*, *Anuccheda* 283, Śrīla Jīva Gosvāmī has explained the meaning of *divya-jñāna* in the following words: *divyaṁ jñānaṁ hy atra mantre bhagavat-svarūpa jñānam, tena bhagavatā sambandha-viśeṣa jñānāṅga*—“*Divya-jñāna* is transcendental knowledge contained within a *mantra* which reveals the form and identity of the Supreme Lord (*bhagavat-svarūpa*) as well as the knowledge of the *sādhaka-jīva*'s particular relationship with the Lord.”

The relationship between Bhagavān and the *jīva* is that of servant and served. Bhagavān is the served (*sevyā*) and the *jīva* is the servant (*sevaka*)—this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of *dāsyā*, *sakhya*, *vātsalya*, or *madhura*. Śrī Gurudeva, knowing the *svarūpagata-bhāva*, or in other words the natural, inherent disposition of the *sādhaka*, gives nourishment to that particular mood within his heart in order to bring it clearly into view. In the *Hari-bhakti-vilāsa* (2.12), quoting a statement from the *Tattva-sāgara*, it is said:

*yathā kāñcanatām yāti kāmśyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇāṁ*

Just as bell metal is turned to gold by a particular alchemical process, a man can obtain to the state of being a *dvija* by the process of Vaiṣṇava *dikṣā*.

By the word *nṛṇāṁ* used in this verse, Śrīla Sanātana Gosvāmī has indicated a person who has received initiation. In other

words, a person who receives *dikṣā* becomes a *dvija** or twice-born. By the word *dvijatvam* he has indicated that one attains to the state of a *brāhmaṇa* or one who knows the absolute truth Brahman. The word *dvijatva* used here does not mean the state of being a *dvija* by initiation into the sacred thread like that of the *kṣatriyas* and *vaiśyas*. By the procedure of *dikṣā* the disciple is born again. This is called birth by *dikṣā* (*daikṣa janma*).

There are three kinds of birth: (1) *saukra-janma*—seminal birth or birth by mother and father, (2) *sāvitra-janma*—a ceremony in which a boy is initiated into one of the three twice-born classes by being invested with the sacred thread, and (3) *daikṣa-janma*—birth by the process of *dikṣā* or spiritual initiation. Even a *sūdra* or an untouchable person (*antyaja*) who is born in the lowest family obtains the *saṁskāras* for being a *dvija* upon being initiated in accordance with the regulations of the Pāñcarātra. This is the purport of the following statement from the *Mahā-bhārata*, *Anuśāsana-parva*, 143.46:

*etaiḥ karma-phalair-devi nyūna jāti kulodbhavaḥ
sūdro 'py āgama-sampanno dvijo bhavati saṁskṛtaḥ*

As a result of these activities, O goddess, even a *sūdra* born in a low caste family becomes twice-born and endowed with the *āgama* (the scripture).

In a conversation between Rukmāṅgada (a king) and Mohinī quoted from the *Skanda Purāṇa* it is said (*Hari-bhakti-vilāsa* 2.6):

*adikṣitasya vāmoru kṛtaṁ sarvaṁ nirarthakam
paśu-yonim-avāpnoti dikṣā virahitī janah*

*The word *dvija* in common usage can refer to a man of any one of the first three classes—*brāhmaṇa*, *kṣatriya*, or *vaiśya*—who has been reborn by being invested with the sacred thread. Here, however, the word *dvija* is being used specifically to refer to the state of a *brāhmaṇa* or one who knows Brahman.

O Vāmoru (O woman with beautiful thighs)! All the auspicious activities of men are worthless without accepting *dikṣā*. A person who is bereft of *dikṣā* obtains birth in the animal species of life.

In the *Bhakti-sandarbhā*, Śrīla Jīva Gosvāmī has said that without undergoing the *upanayana-saṁskāra** even children appearing in twice-born families are unfit to study the *sāstras* and to perform *yajñas*. Similarly, without *dikṣā* one is unfit to worship the *mantra-devatā*, or presiding deity of the *mantra*.

It is seen in the *sāstras* in connection with the glories of *bhagavān-nāma* that there is so much potency in the Lord's name that even without undergoing *dikṣā*, purificatory ceremonies (*sat-kriyā*), or preparatory rites (*puraścaryā*), *harināma* is competent to produce results as soon as it comes in contact with the tongue. This is expressed in the following statement of Śrī Lakṣmīdhara cited from *Padyāvalī* (29):

ākṛṣṭiḥ kṛta-cetasām sumahatām uccāṭanam cāhasām
ācaṇḍālam amūka-loka sulabho vaśyaś ca mokṣa śriyaḥ
no dikṣām na ca dakṣiṇām na ca puraścaryām manāgikṣate
mantra 'yaṁ rasanāsprgeva phalati śrī kṛṣṇa-nāmātmakāḥ

This *mahāmantra*, composed of the names of Śrī Kṛṣṇa, is so astonishingly powerful and accessible that it yields fruit as soon as it touches the tongue. Because it attracts even liberated souls who are purified at heart and whose desires are fully satiated, this *mantra* is supreme in its power of subjugation. It eradicates great sins which could not be destroyed by *yajña*, *yoga*, *tapa*, *dāna*, and other means. Because it can be chanted anywhere at any time, it is so easily available that even *cāṇḍālas* or anyone who is not mute can chant it. By its causeless mercy, it submits itself to a person who merely desires to chant. The rare wealth of *mokṣa* runs behind to serve it. Unlike other *mantras*, the chanting of this *mahāmantra* is not dependent on receiving *dikṣā* from a *guru*, moral conduct, or preparatory rites.

**Upanayana* is a ceremony in which a *guru* initiates a boy into one of the three twice-born classes by which the boy is invested with the sacred thread and thus becomes qualified to study the Vedas.

Śrīla Jīva Gosvāmī, in-discussing this topic in the *Bhakti-sandarbha* (283), has said that in spite of the statements in the *sāstras* as to the autonomous potency of the holy name, the previous *mahājanas* such as Śrī Nārada and so on first accepted *dikṣā* from their *gurus* and then performed their *sādhana* and *bhajana* in worship of their *iṣṭadeva* (the beloved deity of their heart). Similarly, those who desire to follow in the footsteps of those *mahāpuruṣas* must also accept *dikṣā* into *bhagavad-mantra* from Śrī Gurudeva, because without accepting *dikṣā*, one's relationship with Bhagavān as *dāsyā*, *sakhya*, and so on cannot be awakened. That relationship is established only by the lotus feet of Śrī Guru. The custom of *dikṣā* was honored by Śrī Caitanya Mahāprabhu and His followers, the *gosvāmīs*. It is prevalent even today in their followers.

Śrīla Viśvanātha Cakravartī Ṭhākura has clearly said that those persons who have abandoned the pursuits of *karma-yoga*, *jñāna-yoga*, *japa*, *tapa*, and other processes of *sādhana*, who have accepted Bhagavān as their *iṣṭadeva* and who are engaged in *śravaṇa*, *kīrtana*, and *smaraṇa* of *bhagavan-nāma*, but who have not accepted *dikṣā* from a Vaiṣṇava *guru* according to the Vaiṣṇava regulations, cannot attain the Supreme Lord. They will merely be prevented from entering hell, or in their next birth, by the influence of the *bhajana* performed from the previous life, they will obtain *sādhū-saṅga*. By then taking shelter at the lotus feet of a *guru*, receiving *dikṣā* from him and making advancement through the different stages of *bhakti*, they can attain the Supreme Lord.

In the *Hari-bhakti-vilāsa* (5.450-451) quoting from the *Skanda-Purāṇa*, Śrīla Sanātana Gosvāmī has said:

evam śrī bhagavān sarvaiḥ śālagrāma-silātmakaḥ
dvijaiḥ śrībhiḥ-ca sūdrais-ca pūjyo bhagavataḥ paraiḥ
brāhmaṇa-kṣatriya-viśāṁ sac-chūdrāṇām-athāpi vā
śālagrāme 'dhikāro 'sti na cānyeṣāṁ kadācana

In the commentary on the above verse it is stated that upon receiving *dikṣā* in accordance with the regulations of *sāstra*,

everyone, whether they be a *brāhmaṇa*, *vaiśya*, *kṣatriya*, a woman or a *sūdra*, becomes qualified to worship Bhagavān in the form of *sālagrāma silā*. The word *sat-sūdra* from the verse means a *sūdra* who has received *dikṣā*. After receiving *dikṣā*, a *sūdra* no longer remains a *sūdra*. In the *sāstras*, statements are sometimes seen forbidding women and *sūdras* from the worship of *sālagrāma silā*. These statements, however, do not apply to persons who have taken *dikṣā*—they are intended for those who have not received *dikṣā*; “*yathā-vidhi dikṣām gṛhītvā bhagavat-pūjāparaiḥ sadbhir ityarthah.*”

In the *Śrī Bhakti-rasāmṛta-sindhu* (1.2.98), the following verse is quoted from *Śrīmad-Bhāgavatam* (11.3.22):

*tatra bhāgavatān dharmān
śikṣed gurvātma daivataḥ
amāyayānuvṛttyā yais-
tuṣyed-ātmātma-do hariḥ*

One should know Śrī Gurudeva to be one's supreme benefactor, friend, and most worshipable deity—the direct personification of Hari. One should always follow him without duplicity and take instructions from him about *bhāgavata-dharma*. By this practice, the Supreme Lord Hari becomes pleased and gives Himself to the disciple.

(3) Pritipūrvaka-guru-sevā (Serving Śrī Guru with love)

In the *Śrīmad-Bhāgavatam*, Śrī Kṛṣṇa Himself has declared to Uddhava: “Know the *ācārya* to be My own very self and never disrespect him. Never find fault with him considering him to be an ordinary man, for all the *devatās* reside within Śrī Gurudeva.” All those *anarthas* which cannot be removed even by very rigid practice of *sādhana* are easily destroyed by serving Śrī Gurudeva without duplicity. “*yasya prasādād-bhagavat-prasādo, yasyā-prasādān-na gati kuto 'pi*”—The mercy of Śrī Guru is itself the mercy of Bhagavān. If one has the mercy of Śrī Guru, then even

if Bhagavān is displeased, the spiritual master will take responsibility to please Him. But if the spiritual master is displeased then Śrī Bhagavān will never forgive such an offender. Therefore, considering the spiritual master to be one's supreme friend, one should serve him with great love.

Some persons who are not conversant with the conclusions of the *sāstras* serve only the spiritual master, thinking him to be Bhagavān. They think that there is no need to perform service or *bhajana* of the Lord separately. Such persons go as far as offering *tulasī* and other articles at the feet of Śrī Gurudeva. This thinking is opposed to the *sāstras*. According to the *sāstras*, just as one possesses *parā-bhakti* toward Śrī Bhagavān, one should similarly possess *bhakti* toward the lotus feet of Śrī Gurudeva; otherwise, all one's efforts in *sādhana* and *bhajana* will bear no result.

*yasya deve parā-bhaktir yathā deve tathā gurau
tasyaite kathitā hyarthā prakāśante mahātmanah
(Śvetāśvatara Upaniṣada 6.23)*

For one who has *parā-bhakti* toward the Supreme Lord and toward Śrī Gurudeva, all the conclusions mentioned in the *sāstras* regarding the supreme, ultimate reality, Śrī Bhagavān, become manifest in his heart. For those who have no *bhakti* toward the lotus feet of the spiritual master, the conclusions of the *sāstra* are not revealed.

(4) Sādhu-mārgānusārah (Following the path of sādhus)

The method by which the mind may be fixed at the lotus feet of Kṛṣṇa can be called *sādhana-bhakti*. But one should pursue the very same path by which the previous *mahājanas* attained the Lord. The reason for this is that the path which has already been chalked out by the *mahājanas* is free from all distress and hardship, and it is the cause of all auspiciousness.

*sa mṛgyaḥ śreyasām hetuḥ panthāḥ sastāpa-varjjitaḥ
 anavāptaśramaṁ pūrve yena santaḥ pratasthire
 (Bhakti-rasāmṛta-sindhu 1.2.100, from Skanda-Purāṇa)*

No path can be properly ascertained by any one individual. All the previous *mahājanas* following in consecutive succession one after another have made the path of *bhakti-yoga* neat and clean and free from obstruction. They have eliminated all the petty obstacles and disturbances along the path and made it very easy and free from fear. Therefore, we must take support from the specific path which they have laid. Even though one may be engaged in *aikāntikī-bhakti* (exclusive devotion) toward Lord Hari, yet if one transgresses the regulations of the *sāstras* like the Śruti, Smṛti, Purāṇas or the Pañcarātra, his *bhakti* can never produce a beneficial effect. Rather, it will simply be the cause of calamity.

*śruti-smṛti-purāṇādi-pañcarātra-vidhi vinā
 aikāntiki harer-bhaktir-utpātāyaiva kalpate
 (Bhakti-rasāmṛta-sindhu 1.2.101, from Brahma-yāmala)*

A question may be raised here as to how *aikāntikī-bhakti* toward Lord Hari could ever be the cause of calamity? In response to this it is said that the exclusive or one-pointed mood (*aikāntika-bhāva*) of *suddha-bhakti* is obtained only by taking support of the path of the previous *mahājanas*. By abandoning the path of the previous *mahājanas* and erecting some other path, the mood of one-pointed devotion is not obtained. Therefore, Dattātreyā, Buddha and other recent teachers, not being able to comprehend *suddha-bhakti*, accepted in its place a mere reflection of *suddha-bhakti* and thus propagated paths which were mixed with *māyāvāda* and atheism (*nāstikatā*). Some aspect of *aikāntikī-hari-bhakti* is attributed to these paths, but in reality the paths introduced by those persons are not *hari-bhakti*—they are a disturbance (*utpāta*).

In the *bhajana* of those who pursue the *rāga-mārga*, there is no dependence upon the regulations of the Śruti, Smṛti, Purāṇas

and Pañcarātra. It is dependent simply upon following of the Lord's eternal associates of Vraja. But for those *sādhakas* who have *adhikāri* for the *vidhi-mārga* it is essential to take support only of the path of *bhakti* specified by Dhruva, Prahlāda, Nārada, Vyāsa, Śuka and other *mahājanas*. In particular, it is even more beneficial to follow the path shown by Śrī Rūpa, Sanātana, Raghunātha Dāsa Gosvāmī and other associates of Śrī Śacīnan-dana Gaura Hari who is the savior of the fallen conditioned souls of the age of Kali and who is decorated with the sentiment and complexion of Śrī Rādhā. One should also follow subsequent *mahājanas* following in their line. Therefore, for *vaidha-bhaktas* there is no method other than following the path of *sādhus*.

(5) Bhajana-riti-nīti-praśna

(Questions about the procedures of bhajana)

Sad-dharma means true religion or in other words the religion of true *sādhus*. In the association of saintly persons, *sādhakas* should inquire about those procedures which the *sādhus* have adopted to attain the Lord. To inquire with great persistence in order to understand those procedures is called inquiry about *sad-dharma*. This has been stated in the *Nārada Pañcarātra*:

*acirādeva sarvārthaḥ sidhyaty-eṣām-abhīpsitaḥ
sad-dharmasyāvābodhāya yeṣāṁ nirvandhinī matiḥ
(Bhakti-rasāmṛta-sindhu 1.2.103)*

Those whose minds are exceedingly anxious to know all about *sad-dharma*, or the procedures of *bhakti*, very quickly attain all their cherished goals.

(6) Kṛṣṇārthe-akhila-bhoga-tyāga

(Renunciation of all enjoyment for the sake of Kṛṣṇa)

To enjoy material pleasure through activities such as eating, drinking, sleeping, and mating is called *bhoga* (material enjoyment). This *bhoga* is principally opposed to *bhajana*. *Bhajana*

becomes easily accessible by giving up such material enjoyments for the sake of *kṛṣṇa-bhajana*. A person attached to sense enjoyment is like a person addicted to intoxication. He becomes so engrossed in the enjoyment of material pleasure that he can not perform pure *bhajana*. Therefore, he should only accept *bhagavat-prasāda* in the mood of service. He should protect and maintain the body only to keep it fit for the service of the Lord. He should give up all types of material enjoyment, particularly on holy days such as Ekādaśī, Janmāṣṭamī, Rāma-navamī, Phālgunī-Gaura-pūrṇimā, Nṛsiṃha-caturdaśī, and so on.

(7) Tirtha-vāsaḥ

Tirtha-māhātmya-śravaṇam ca

(To live in a sacred place

and to hear the greatness of such places)

By living in close proximity to holy rivers like the Gaṅgā or Yamunā connected to the Lord's pastimes or by living in sacred places where the Lord appeared and enacted various pastimes, *niṣṭhā* is awakened. In the *Bhakti-rasāmṛta-sindhu* (1.2.105-107) the following has been said about residing at a holy place:

*saṁvatsaram vā śanmāsān māsaṁ māsārdham-eva vā
dvārakā-vāsinaḥ sarve narā nāryaś-caturbhujāḥ
(Skanda Purāṇa)*

By living in Dvāraka for one year, six months, one month or even for fifteen days, a man or woman becomes a four-armed denizen (of Vaikuṇṭha).

*aho kṣetrasya māhātmyaṁ samantād-daśa-yojanam
diviṣṭhā yatra paśyanti sarvān-eva caturbhujān
(Brahma Purāṇa)*

The glories of Puruṣottama Dhāma (Jagannātha Purī) are extraordinary. The *devatās* from the celestial planets look upon all living beings spread within a radius of ten *yojanas* (approximately

eighty miles) of this sacred place as four-handed denizens of Vaikuṇṭha.

*yā vai lasac chrī-tulasī-vimiśra
kṛṣṇāṅghri reṇv-abhyadhikāmbu-netrī
punāti seśān-ubhayatra lokān
kastām na seveta mariṣyamāṇaḥ*

The *sāstras* have extensively proclaimed the glories of residing on the bank of sacred rivers like the Gaṅgā, Yamunā, Godāvarī, and others. The above verse is taken from *Śrīmad-Bhāgavatam* (1.19.6). "The Bhagavatī (Gaṅgā), which carries the most sacred water mixed with the dust of the Lotus feet of Śrī Kṛṣṇa and the beautiful, alluring *tulasī*, purifies everyone in this world as well as the world beyond (*paraloka*) including Śiva. Therefore, who is there on the verge of death who will not take up her service?" (In other words all should engage in the service of the Gaṅgā.)

In *Jaiva Dharma* Śrīla Bhaktivinoda Ṭhākura has said that residence anywhere within the thirty-two mile radius of Śrī Navadvīpa, and in particular within Māyāpura, is identical to residence within Śrī Vṛndāvana. Of the seven holy places which yield liberation—namely, Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā, and Dvārakā—Māyāpura is the chief. The reason for this is that in Māyāpura Śrīman Mahāprabhu has manifested His eternal abode of Śvetadvīpa.

Four centuries after the appearance of Śrīman Mahāprabhu, this Śvetadvīpa has become the most important of all the holy *tīrthas* on the planet earth. By living at this place, all kinds of offences are destroyed and one obtains *suddha-bhakti*. Śrīla Prabodhānanda Sarasvatī has described this *dhāma* to be non-different from Śrī Vṛndāvana and in some places he has given even greater importance to Śrī Māyāpura.

Those who are incapable of living at the above-mentioned holy places can hear the glories of those places, and by doing so, a strong desire will arise to live there. When the time is ripe, they may then obtain the good fortune to reside at a holy place.

(8) Svabhakti-nirvāhānurūpa
bhojanādi-svikāram
(Accepting only what is required
for the sustenance of bhakti)

In the *Nāradiya Purāṇa* it is said:

*yāvataḥ syāt svanirvāhaḥ svikuryāt-tāvad-arthavit
ādhikye nyūnatāyāñca cyavate paramārthataḥ
(Bhakti-rasāmṛta-sindhu 1.2.108)*

A wise person (*arthavit*) or one who actually knows the value of wealth should accept only as much wealth and other things as is required in order to be steadfast in carrying out one's obligations in the matter of *bhakti*. For, if one accepts more or less than one's actual requirement, he falls down from spiritual life and thus his real wealth (*paramārtha*) becomes spoilt.

Sādhakas who are fit for *vaidhī-bhakti* may earn wealth by honest means prescribed in accordance with *varṇāśrama-dharma* in order that they may sustain their existence. It is beneficial for them to accumulate wealth only in proportion to their needs. If one is anxious to seize more than what he requires, attachment will arise which will systematically destroy his *bhajana*. If one accepts less than what he needs, it will also be detrimental, because by doing so, one will be in scarcity and his *bhajana* will dwindle. Therefore, until one has earned the qualification to become completely desireless (*nirapekṣa*), he should practice *suddha-bhakti* and accept wealth only in a proportion appropriate for the maintenance of his existence.

(9) Śrī Ekādaśī-vrata
(Observing the vow of Ekādaśī)

The name of *suddhā* Ekādaśī is Harivāsara or the day of Lord Hari. *Śuddhā* Ekādaśī means pure Ekādaśī. This refers to a circumstance in which there is no overlapping or mixture of *tithis*

or lunar days. When the Ekādaśī *tithi* begins one *aruṇodaya* period or exactly ninety-six minutes before sunrise on a particular day and continues until sunrise of the following day with no overlapping of *tithis*, this is known as *suddhā* Ekādaśī or *pūrṇā* Ekādaśī.

If, however, the Daśamī *tithi* extends even one second within the *aruṇodaya* period before sunrise, the *tithis* are said to overlap and this is called *pūrva-viddhā* Ekādaśī. The term *pūrva-viddhā* Ekādaśī means that the overlapping takes place at the beginning of Ekādaśī or in other words with the Daśamī-*tithi*. One should not observe the Ekādaśī-*vrata* on *pūrva-viddhā* Ekādaśī. In such a case the Dvādaśī *tithi* which follows will be known as Mahādvādaśī. The Ekādaśī *vrata* should then be observed on Mahādvādaśī instead of on the Ekādaśī *tithi*.

When, however, the overlapping occurs any time before sunrise of the following day or in other words with the Dvādaśī *tithi*, this is known as *parā-viddhā* Ekādaśī. The term *parā-viddhā* Ekādaśī means that the overlapping occurs at the conclusion of Ekādaśī. This does not present any problem and the Ekādaśī *vrata* should still be observed on the Ekādaśī *tithi*.

To honor the day of Lord Hari properly one should observe celibacy the day before. Then on the day of Harivāsara one should fast even from water and remain awake throughout the night, performing continuous *bhajana*. On the next day, one should maintain celibacy and break the fast at the appropriate time. Fasting from water, *nirambu-upavāsa*, means that one must also refrain from taking any *mahāprasāda*. Without doing so, one cannot be said to be observing *nirambu-upavāsa*.

For those who are incapable of observing complete fasting throughout the day, an alternative arrangement has been given in *Hari-bhakti-vilāsa* (12.97) quoting from the *Vāyu Purāṇa*. There the statement *naktam haviṣyānnam* is found. The word *naktam* means by night, and the word *haviṣyānnam* means sacrificial food which is suitable to be taken on certain religious festivals. By this statement, it is understood that those who are incapable of observing complete fasting may accept suitable eatables such as fruits in the evening.

A similar statement has been given in *Hari-bhakti-vilāsa* (12.82), also quoted from the *Vāyu Purāṇa*, regarding the method of observing fasting by appointing a representative. This is stated in the following words:

*upavāse tv-aśaktasya āhitāgner athāpi vā
putrān vā kārayed anyān brāhmaṇān vāpi kārayet*

If a *brāhmaṇa* who is maintaining a sacrificial fire is incapable of observing fasting, he may appoint a son or another *brāhmaṇa* to observe the fast in his place.

The complete statement of *Hari-bhakti-vilāsa* (12.97) regarding the method of fasting by accepting suitable eatables (*haviṣyānna*), as cited from the *Vāyu Purāṇa*, is as follows:

*naktam haviṣyānnam anodanam vā
phalam tilāḥ kṣīram athāmbu cājyam
yat pañca gavyam yadi vāpi vāyuh
praśastam atrottaram uttarañca*

In other words, one may accept suitable foods (*haviṣyānna*) at night. All types of grains are unacceptable. Foods that are considered suitable include fruits, sesame, milk, water, clarified butter, the five articles derived from the cow (namely, milk, curd, ghee, cow urine, and cow dung) or simply air. Each of these is considered progressively better than the one preceding it. According to the *Mahābhārata* (*Udyoga Parva*), there are eight items by which one's vow is not spoiled: water, roots, fruits, milk, ghee, the desires of a *brāhmaṇa*, the order of the spiritual master, and medicine. The verse, cited in *Hari-bhakti-vilāsa* (12.100), is as follows:

*aṣṭaitānya-vrata ghnāni āpo mūlam phalam payaḥ
haviṣ brāhmaṇa kāmā ca guror vacanam auśadham*

The word *Harivāsara* implies not only that one should observe *Ekādaśī* but other *Vaiṣṇava* holy days such as *Janmāṣṭamī*, *Rāma-*

navamī, Nṛsimha-caturdaśī, and Gaura-pūrṇimā. The prescription to follow Ekādaśī which is given in *Hari-bhakti-vilāsa* is meant for all men and women of all four *varṇas* and *āśramas*. All women, whether they be widows or having husbands, are meant to follow Ekādaśī. Eating grains on Ekādaśī is equated with the sin of eating cow flesh. One should observe methodically the two Ekādaśīs that occur every month (one during the dark phase and one during the light phase of the moon). In the *Hari-bhakti-vilāsa* (12.47), quoting from the *Viṣṇu-dharmottara*, it is said:

*saputraś ca sabhāryaś ca
svajanair bhakti samyutaḥ
ekādaśyām upavaset
pakṣayor ubhayor api*

One should observe fasting on both Ekādaśīs of the month along with one's wife, sons, and other family members in a mood of great devotion.

In the above verse, the word *svabhārya* means one's own wife. This indicates that one should follow the vow with one's wife. By this statement it has been prescribed that women who have husbands should also observe the vow of Ekādaśī. The Ekādaśī *vrata* is invariable. To neglect the vow of Ekādaśī is a great transgression. There are fasts originating from other desires which are forbidden for married women but not the Ekādaśī *vrata*. In the *Hari-bhakti-vilāsa* (12.3) it is stated:

*atra vratastha nityatvād avasyaṁ tat samācaret
sarvapāpāpahaṁ sarvārthadaṁ śrī kṛṣṇa toṣaṇam*

Because the Ekādaśī or Dvādaśī *vrata* is invariable, it must certainly be followed. By doing so all sins are eradicated, all purposes are fulfilled, and Śrī Kṛṣṇa is pleased.

(10) Aśvattha, Tulasī, Dhātrī,
Go, Brāhmaṇa, Vaiṣṇava-sammānam

Offering respects to the Aśvattha tree,
Tulasī, the Āmalakī tree,
the cows, brāhmaṇas, and Vaiṣṇavas

The sins of men are destroyed by worshiping, meditating upon and offering obeisances to the Aśvattha or Pipala tree, *tulasī*, the Myrobalan tree, cows, the *brāhmaṇas*, and the *Vaiṣṇavas*. This is confirmed in *Bhakti-rasāmṛta-sindhu* (1.2.110), quoting from the *Skanda Purāṇa*:

*aśvattha tulasī-dhātrī-go-bhūmi-sura vaiṣṇavaḥ
pūjitāḥ praṇatāḥ dhyātāḥ kṣapayanti nṛṇām agham*

Those who are eligible for the practice of *vaidhī-bhakti*, while residing in this material world, are obliged to various living entities for the maintenance of their livelihood. They are obliged to trees which provide shade like the Pipala tree, to trees which provide fruits like the Āmalakī (Myrobalan tree), to trees which are worthy of worship like *tulasī*, to beneficial animals like the cow, to the *brāhmaṇas* who give instructions on religious principles and preserve the integrity of society, and to the *Vaiṣṇavas* who are devotees of the Lord. They should worship, meditate upon and offer respect to all of these. By such activities they can protect their existence.

Aśvattha trees (the Pipala tree)

In the *Bhagavad-Gītā* (10.26), Śrī Bhagavān has declared the Pipala tree to be a manifestation of His splendor or opulence (*vibhuti*): *aśvattha sarva vṛkṣāṇām*—"Of trees, I am the Pipala tree."

Tulasī

Śrī Bhagavān does not accept grains, water or any other food items if they are not offered with *tulasī* leaves. Simply by offering

a *tulasī* leaf and a palmful of water, the Lord becomes so pleased that He sells Himself unto the hands of the devotee. This is stated in the *Hari-bhakti-vilāsa* (11.261) quoting from the *Gautamiya Tantra*:

*tulasī dala mātrena jalasya culukena vā
vikrīṇīte svamātmānam bhaktebhyo bhakta vatsalah*

In the *Bhakti-rasāmṛta-sindhu* (1.2.204) there is the following quote from the *Skanda Purāṇa* regarding the service of *śrī tulasī*:

*dṛṣṭā sprṣṭā tathā dhyātā kirtitā namitā śrutā
ropitā sevītā nityam pūjitā tulasī subhā*

One should serve *tulasī* in nine ways—by seeing, touching, meditating on, offering obeisances to, performing *kīrtana* to, hearing the glories of, planting, watering, and offering worship to.

In *Hari-bhakti-vilāsa* (9.104) it is stated:

*yā dṛṣṭā nikhilāgha saṅgha śamanī, sprṣṭā vapuḥ pāvanī
rogāṇām abhivanditā nirasānī siktāntaka trāsini
pratyāsatti vidhāyini bhagavataḥ kṛṣṇasya samropitā
nyastā tac-carāṇe vimukti phaladā tasyai śrī tulasyai namaḥ*

O *Tulasī*, I offer my respectful obeisances unto you. Simply by seeing you, all sins are destroyed. Simply by touching you, one's body is purified. By offering obeisances unto you all diseases are driven away. By offering water unto you, the fear of death is dispelled. By planting you, one obtains proximity to the Lord. By offering you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of *mukti* or the rare fruit of *prema-bhakti*.

In the *śāstras* various *mantras* have been given to bathe *tulasī*, to pick her leaves, to circumambulate her and to offer obeisances unto her.

Śrī tulasī snāna-mantra (mantra for bathing tulasī)

*govinda vallabhām devīm bhakti caitanya kāriṇīm
snāpayāmi jagad dhātrīm viṣṇu bhakti pradāyinām*

O Devi, beloved of Govinda, you awaken the consciousness toward the service of the Lord and bestow *Kṛṣṇa-bhakti*. I bathe you, O Tulasī, who are the mother of the universe.

(This *mantra* should be uttered while offering water to *śrī tulasī*.)

Śrī Tulasī cayana-mantra (mantra for picking tulasī leaves)

*tulasyamṛta janmāsi sadā tvam keśava priyā
keśavārthe vicinvāmi varadā bhava śobhane*

O Tulasī of effulgent beauty! You have been produced from *amṛta* or nectar during the churning of the milk ocean. You are always dear to Lord Keśava. I pick your leaves only for the worship of Śrī Kṛṣṇa. May you bestow upon me the benediction that my worship of Kṛṣṇa will obtain success. (*Hari-bhakti-vilāsa* 7.347, quoted from the *Skanda Purāṇa*). This *mantra* should be uttered while picking the leaves of *śrī tulasī*.

Śrī Tulasī pradakṣiṇā-mantra
(mantra for circumambulating tulasī)

*yāni kāni ca pāpāni brahma hatyādikāni ca
tat sarvam vilayam yāti tulasī! tvat pradakṣiṇāt*

O Tulasī Devi! By circumambulating you, all types of sins are driven away including the killing of a *brāhmaṇa*. (*Hari-bhakti-vilāsa* 12.19) One should recite this *mantra* while circumambulating *tulasī* four times.

Śrī Tulasī praṇāma-mantra

(mantra for offering obeisances unto tulasī)

*vṛndāyai tulasī devyai priyāyai keśavasya ca
kṛṣṇa bhakti prade devi! satyavatyai namo namaḥ*

O Vṛnda Devi, O Tulasī Devi! You are very dear to Lord Keśava.
O Devi Satyavati! You bestow *Kṛṣṇa-bhakti*. I offer repeated
obeisances unto you.

Āmalakī trees (the Myrobalan tree)

In the *Hari-bhakti-vilāsa* (9.229), quoting from the *Skanda Purāṇa* the glories of the Myrobalan tree are described in the following statement of Śrī Brahmā to Śrī Nārada:

*dhātrīcchāyām samāśritya
yo 'rcayec cakrapāṇinam
puṣpe puṣpe 'śvamedhasya
phalaṁ prāpnoti mānavaḥ*

One who worships Śrī Bhagavān, who bears the discus in His hand, beneath the shade of a Myrobalan tree obtains the results of performing the *aśvamedha-yajña* with each flower offered to the Lord.

Go (cows)

In the *Gautamiya Tantra* the following is said regarding the glories of the cow:

*gavām kaṇḍuyanaṁ kuryāt gogrāsaṁ gau pradakṣiṇam
goṣu nityaṁ prasaśnāsu gopālo 'pi prasīdati*

The worship of the cow is accomplished by gently scratching her limbs, by offering her a mouthful of green grass, and by circum-ambulating her. By pleasing the cow, Śrī Gopāla also becomes pleased.

The pleasure of Śrī Gopāla is the one and only aim of the devotee. Therefore, to raise cows, to offer obeisances to them, and to always honour them, are considered as an *aṅga* of *bhakti*. Millions and millions of *devatās* reside in the limbs of a cow. Even Śrī Kṛṣṇa and His friends always render service to the cows. By Kṛṣṇa's pastimes of herding the cows, it is proved how much the cow is worshipable for the devotees. The cows provide nourishment and sustenance to all by offering their milk, ghee and other products. Because of this great service that they render, the cows are considered to be the mother of human society.

Brāhmaṇas

Brāhmaṇas are very dear to Śrī Bhagavān. Those who know the truth regarding Śrī Kṛṣṇa, who is the form of the supreme absolute (Parabrahma *svarūpa*), and who always wander in the realm of that absolute (by contemplating Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa*, and *līlā*) are called *brāhmaṇas*. Those who are unacquainted with this *brahma-tattva*, although taking birth in a *brāhmaṇa* family, are not *brāhmaṇas*. Only Vaiṣṇavas are *brāhmaṇas* in the true sense of the word. Śrī Bhagavān appears specifically for the protection and upliftment of such *brāhmaṇas* and cows. Such *brāhmaṇas* are also known as *bhūsura* or gods of this earth planet. Therefore, it is the duty of the *sādhakas* to offer respect to the *brāhmaṇas* who are possessed of such qualities.

Vaiṣṇavas

The glories of the Vaiṣṇavas or the *bhaktas* are profusely described in all the *sāstras*. Without the association of *bhagavad-bhaktas*, *bhakti* cannot be obtained, and without *bhakti*, Bhagavān cannot be obtained. In spite of the presence of *bhakti*, if one does not hear and chant in the association of devotees, then *bhakti* cannot mature and blossom into the state of *bhāva* or *prema*. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has described three things which are possessed of great potency for the *sādhakas*: the dust from the lotus feet of the devotees, the water which washes their feet, and the remnants of their *prasāda* or the words flowing from their mouths. By honoring these three, *bhakti* very easily makes its appearance in the heart of the *sādhaka*.

*bhakta pada dhūli āra bhakta pada jala
bhakta bhukta avaśeṣa-tina mahābala
(Caitanya-caritāmṛta, Antya, 16.60)*

In Śrī Prārthanā in the prayer known as *Svaniṣṭhā*, Śrīla Narottama Ṭhākura has expressed deep faith in the association of Vaiṣṇavas in the following words:

*vaiṣṇavera pada dhūli tāhe mora snāna keli
tarpaṇa mora vaiṣṇavera nāma
vaiṣṇavera ucchiṣṭa tāhe mora manoniṣṭha
vaiṣṇavera nāmete ullāsa*

To consecrate my body with the dust of the lotus feet of Vaiṣṇavas is a bath of ecstatic delight. By chanting their names my offering of oblations to the forefathers is automatically accomplished. The remnants of their *prasāda* is my all-in-all, and by hearing and chanting their names indescribable bliss radiates within my heart.

In the *Hari-bhakti-vilāsa* (10.312), quoting from the *Skanda Purāṇa* it is said:

*hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no haṣaṁ darśane patanāni ṣaṭ*

To kill a Vaiṣṇava, to slander him, to bear malice against him, to fail to welcome him or please him, to display anger towards him and to not feel pleasure upon seeing him—these six are the causes of falldown.

Thus far ten *aṅgas* of *bhakti* have been described beginning from *śrī guru-padāśraya* or taking shelter of the lotus feet of a spiritual master up to the present point. All these ten *aṅgas* are to be followed. The next ten *aṅgas* described are to be avoided by the *sādhakas*. Only by refraining from these can *bhakti* obtain nourishment. These next ten *aṅgas* of *bhakti* are in the form of prohibitions.

(11) Asādhū-saṅga-tyāgaḥ
(Giving up the association of non-devotees)

On the manifestation of *bhāva*, *bhakti* becomes concentrated. Until *bhāva* makes its appearance, it is essential to renounce association which is opposed to *bhakti*. The word *saṅga* or association implies attachment. Therefore, proximity to others or conversation with them is not called *saṅga*. *Saṅga* occurs when attachment arises in others' proximity or in conversation with them.

The association of persons who are diverted from the service of the Lord is strictly forbidden. When *bhāva* arises there is no longer any inclination toward the association of persons whose attention is drawn toward the illusory material world. Those who are eligible for the practice of *vaidhī-bhakti* should always avoid such association. As trees and plants perish due to excessive heat and contaminated air, the *bhakti-latā* also dries up due to the association of persons averse to Kṛṣṇa.

There are four kinds of persons who are diverted from the service of Kṛṣṇa: (1) sensualistic persons who are devoid of *kṛṣṇa-bhakti* and attached to material enjoyment, (2) *strī-saṅgi*, those who are attached to the association of women, (3) those whose hearts are infected with the faults of atheism and *māyāvāda*, and (4) those who are entrenched in *karma*. One should keep a safe distance from the association of these four kinds of persons.

(12) Bahu-siṣya-karaṇa-tyāgaḥ
(Renouncing the desire to recruit many disciples)

To make many disciples in order to accumulate wealth and increase one's pride and prestige is one of the principle obstacles on the path of *bhakti*. In his commentary on *Bhakti-rasāmṛta-sindhu* (1.2.113), Śrīla Jīva Gosvāmī has written that one should not accept many unqualified persons as disciples, even for the purpose of expanding the *sampradāya*: *sva sva sampradāya vṛddiyartham anadhikāriṇo 'pi na saṅgrhṇīyāt*. To make many disciples, one will have to accept many unqualified persons

whose hearts are devoid of *śraddhā*. To make disciples of faithless persons is an offense which presents obstacles in the practice of one's *bhajana*, and ultimately one will have to fall down into hell.

(13) Bahu-ārambha-tyāgaḥ
(Giving up too many undertakings)

Pompous and showy enterprises or enormous festivals are called excessive undertakings (*bahu-ārambha*). They should be avoided under all circumstances. The purport of this is that while accepting whatever little is necessary to maintain one's existence, one should engage in *bhagavad-bhajana*. By taking up grandiose enterprises one becomes so attached to them that one cannot fix the mind in *bhajana*. Therefore, the prescription has been given to renounce excessive undertakings.

(14) Bahu-śāstra-vyākhyā-vivādādi-tyāgaḥ
(Renouncing the study of many scriptures in order
to make novel explanations and arguments)

The *śāstras* are like an ocean. In taking instructions on some particular subject, it is best to study the *śāstras* related to that subject from beginning to end and by thorough examination. By reading only a little of many different *śāstras*, one does not obtain full knowledge of any subject. Especially in regard to the *bhakti-śāstras*, if one does not apply the mind and study with careful consideration, then one's intelligence will not become impregnated with *sambandha-tattva-jñāna*.

Bear in mind that only the direct meaning of the *śāstras* should be taken. By presenting many varied explanations of the scriptures contrary conclusions ensue. By too much argument and disputation, the mind becomes perplexed and the mind cannot become fixed in *bhajana*. In the *Śrī Caitanya-caritāmṛta*, *Madhya* 22.118, Śrī Caitanya Mahāprabhu has given the following direction to Sanātana Gosvāmī:

bahu-grantha-kalābhyāsa-vyākhyāna varjiba

One should not partially study many scriptures just to present new explanations.

In the *Śrīmad-Bhāgavatam* also it is said, *na vyākhyām upayuñjīta*—in other words, one should not make a profession of explaining the scriptures or reciting the *Bhāgavatam* in order to maintain one's existence. By doing so, the *Śrīmad-Bhāgavatam* and other scriptures simply become a medium for business exchange which is thoroughly opposed to *bhakti-sādhana*. In the *Śrīmad-Bhāgavatam* (7.13.8) all these practices have been clearly prohibited:

*na śiṣyān anubadhnīta granthān naivābhyased bahūn
na vyākhyām upayuñjīta nārambhān ārabhet kvacit*

Bhakti sādhakas should not make many disciples. In other words, they should not be moved by greed to make disciples of unqualified persons who are lacking in faith. They should not study many scriptures. They should not make a business of explaining the *śāstras* in order to accumulate wealth, nor should they undertake ostentatious enterprises.

(15) *Vyavahāre-kārpaṇya-tyāgaḥ*
(Giving up miserly behavior)

For the maintenance of one's existence in this material world, it is necessary to acquire suitable items for one's food and clothing. If one does not obtain such items, difficulty will arise. Even if such items are obtained, one experiences difficulty when they are destroyed. Thus, even in the presence of miseries, devotees should not become disturbed, rather they should always remember Bhagavān within their minds. If endowed with sufficient competence and capability, one should not be miserly in regards to the service of the Lord, the service of the Vaiṣṇavas, festivals commemorating the appearance day of the Lord, and other such activities. One should be satisfied with whatever one obtains and carry on with one's activities of service to the Lord.

(16) Śoka-krodhādi-tyāgaḥ
(Giving up lamentation, anger, etc.)

Śrī Kṛṣṇa does not appear in the heart which is filled with lamentation, fear, anger, greed, and envy. Lamentation and illusion may arise due to separation from friends and relatives, and due to obstacles arising in the fulfilment of one's desires. However, one should not fall under the sway of such lamentation and illusion. One certainly feels lamentation on being separated from one's children, but one should dispel such lamentation by remembering Lord Hari. Therefore, one should practice fixing the mind on the lotus feet of Bhagavān.

(17) Devatāntara-nindā-tyāgaḥ
(Giving up blasphemy and disrespect of other devatās)

It is essential to have *ananyā-bhakti* or exclusive and undivided devotion toward Śrī Kṛṣṇa. Śrī Kṛṣṇa is the *mūla-devatā* or original God of all gods. No one should consider the *devatās* as independent from Śrī Kṛṣṇa and thus offer separate worship to them. But one should not disrespect the *devatās* upon seeing other persons worshipping them. One should know all the *devatās* as servants of Śrī Kṛṣṇa and thus offer respect to them. However, one should incessantly meditate upon and remember only Śrī Kṛṣṇa.

As long as the heart of the *jīva* is not free from the influence of the three modes of nature (*nirguṇa*), *ananyā-bhakti* will not arise there. Those whose hearts are covered by the three modes—*sattva*, *rajas* and *tamas*—engage in the worship of the *devatās* who are controlling deities of those modes. In accordance with the modes which are prominent within their hearts, they worship the corresponding *devatās* in charge of such modes. Their faith is exactly in accordance with their eligibility. Therefore, one should not display any attitude of animosity or disrespect toward the worshipful *devatās* of such persons. By the mercy of the *devatās*, such worshipers can make gradual progress and their hearts may at some time become free from the influence of the modes.

(18) Prāṇimātre-udvega-tyāgaḥ
(Giving up the harassment of other living entities)

Śrī Kṛṣṇa becomes very quickly satisfied with those who maintain an attitude of compassion toward other living entities and do not create any kind of anxiety for them either by body, mind or words. Mercy is the fundamental *dharma* of the Vaiṣṇavas.

(19) Sevāparādha-nāmāparādha-tyāgaḥ
(Giving up of all offences in regard to sevā and nāma)

One should be very attentive to avoid committing *sevā-aparādhas* in *arcana* or in relationship to the worship of the deity and *nāma-aparādhas* in relationship to *bhakti* in general. There are thirty-two kinds of *sevā-aparādha* such as entering the temple of the Lord on a palanquin or wearing shoes. There are ten kinds of *nāma-aparādha* such as blasphemy of devotees or disrespect of the spiritual master. Offenses of both these kinds should certainly be avoided. As these offences are elaborately described further ahead, they are only briefly mentioned here.

(20) Guru Kṛṣṇa Bhakta-nindā-sahana-tyāgaḥ
(One should not tolerate blasphemy of Śrī Guru,
Śrī Kṛṣṇa, or the devotees)

To blaspheme Śrī Gurudeva, Śrī Bhagavān, and the devotees is an offense. Similarly, to hear blasphemy of them is also a great offense. If one is capable, he should give suitable punishment to such offenders. If one is unable, he should cover his ears, leave that place and take bath with his clothes on. By hearing blasphemy, *bhakti-vṛtti* or the active principle of *bhakti* becomes withered. Those who blaspheme Kṛṣṇa and the Vaiṣṇavas are offenders who are averse to Śrī Kṛṣṇa. In the *Śrīmad-Bhāgavatam* (10.74.40) it is said:

*nindām bhagavataḥ śraṇvams-tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi yātyadhah sukṛtācyutaḥ*

Those who hear blasphemy of Bhagavān or His devotees and do not leave that place are deprived of their auspicious activities and fall down to a degraded position.

Śrī Gurudeva is here included within the classification of the devotees. Therefore, one should never tolerate blasphemy of Śrī Gurudeva, Śrī Kṛṣṇa, and the devotees.

The forty-four *aṅgas* of *bhakti* which follow after this are included within the twenty *aṅgas* already mentioned. They have been described as separate *aṅgas* in order to understand the subject matter elaborately. The thirty *aṅgas* from the twenty-first item, adopting the outward signs of a Vaiṣṇava, to the fiftieth item, offering of one's dear objects to Kṛṣṇa, are included within the *arcana-mārga*, the path of regulated worship.

(21) Vaiṣṇava-cihna-dhāraṇam (Adopting the outward signs of a Vaiṣṇava)

To wear three strings of *tulasī* beads around the neck, to adorn the body in twelve places with *tilaka*, and so on, is called *vaiṣṇava-cihna-dhāraṇa*, to adopt the outward signs of a Vaiṣṇava. A *sādhaka* must certainly adopt these Vaiṣṇava markings. The injunction to wear three strands of *tulasī* beads around the neck has been given in the *Śrī Hari-bhakti-vilāsa*. Without wearing a *tulasī-mālā*, all auspicious religious performances such as *bhagavad-arcana** and *bhagavad-upāsanā* are rendered fruitless.

The *sāstras* prescribe wearing necklaces made of lotus seeds, *rudrākṣa* beads, beads made from the Āmalakī tree, *tulasī* beads, and so on. For the Vaiṣṇavas, however, wearing of the *tulasī-mālā* is the best of all. *Tulasī* is supremely pure and very dear to

*The term *bhagavad-arcana* refers specifically to the worship of the deity, whereas the term *bhagavad-upāsanā* is a broader designation which refers to worship of the Lord through any of the different *aṅgas* of *bhakti* such as *śravaṇam*, *kīrtanam*, *viṣṇu-smaraṇam*, and *arcanam* also. The word *upāsanā* literally means *upa-āsanā*—to sit near by means of the heart. Thus *bhagavad-upāsanā* refers to all those activities by which one approaches the Lord through the heart in order to offer worship.

Bhagavān. Therefore, by wearing a *tulasī-mālā*, the body, mind, words, and *ātmā* become pure, and the inclination toward *bhakti* begins to manifest spontaneously.

The *sāstras* prescribe wearing two kinds of *tilaka*: *ūrdhva-puṇḍra*, vertical markings worn on the forehead of Vaiṣṇavas, and *tri-puṇḍra*, three horizontal lines worn across the forehead by Śaivites and *māyāvādīs*. Vaiṣṇavas and faithful *brāhmaṇas* should wear *ūrdhva-puṇḍra tilaka*. *Ūrdhva-puṇḍra tilaka* is known as a temple of Lord Hari, for Śrī Bhagavān resides in it. Only after first applying *ūrdhva-puṇḍra tilaka* in twelve places should one carry out his daily religious performances, worship, and other various services. According to the *Padma Purāṇa*, one should not see the body of a human being which is devoid of *ūrdhva-puṇḍra tilaka*. The body of such a person is compared to a crematorium.

The *sāstras* prescribe wearing *ūrdhva-puṇḍra tilaka* made from *gopī-candana*, a type of white clay produced in Dvārakā, the dust of Śrī Vṛndāvana, the dust of Rādhā-Kuṇḍa, the dust from places where *tulasī* is grown and other such types. Nonetheless, in all the *sāstras* the greatest importance is given to wearing *ūrdhva-puṇḍra tilaka* made from *gopī-candana* produced in Dvārakā. By wearing this *tilaka*, all of one's *śubha-karma* produce imperishable results. By this simple act, Bhagavān becomes pleased and one obtains *bhagavad-bhakti*. The following statement is found in the *Hari-bhakti-vilāsa* (4.232-233), cited from the *Garuḍa Purāṇa* regarding the wearing of *ūrdhva-puṇḍra tilaka*:

yo mṛttikāṁ dvāravatī-samudbhavāṁ
 kare samādāya lalāṭapaṭṭake
 karoti nityaṁ tvatha cordhva-puṇḍraṁ
 kriyā-phalaṁ koṭi-guṇaṁ sadā-bhavet
 kriyā-vihīnaṁ yadi mantrahīnaṁ
 śraddhā-vihīnaṁ yadi kāla-varjitam
 kṛtvā lalāṭe yadi gopī-candanaṁ
 prāpnoti tat-karma-phalaṁ sadākṣayam

Those who take *gopī-candana* produced in Dvārakā and apply it to their foreheads daily as *ūrdhva-puṇḍra tilaka* find the results of all their activities multiplied millions of times. Even if such actions are performed without the proper purificatory rites, without the chanting of *mantras*, without faith or at a prohibited time, they produce imperishable results simply by the wearing of *gopī-candana* on the forehead.

(22) Hari-nāmākṣara-dhāraṇam
(To wear the letters of the Lord's holy name)

To stamp the principle limbs of the body with *candana* forming the letters of the Lord's holy names such as the Hare Kṛṣṇa *mantra*, the Pañca-tattva *mantra*, or other such names, is known as wearing the letters of the Lord's holy name.

(23) Nirmālya-dhāraṇam
(To accept the remnants of articles used by the Deity)

To accept articles offered to the Deity of the Lord such as clothes, garlands, sandalpaste, scents, ornaments and other similar items is known as *nirmālya-dhāraṇa*, wearing the remnants of the Deity. By doing so, one easily conquers over *māyā* and enters into *bhagavad-bhakti*. In the *Śrīmad-Bhāgavatam* (11.6.46), Śrī Uddhava, addressing Lord Śrī Kṛṣṇa, has said:

tvayopabhukta-srag-gandha-vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojīno dāsās tava māyām jayema hi

O Bhagavān! We decorate ourselves with the garlands, sandalwood, clothes, and ornaments worn by You. We are Your servants who subsist on the remnants of food left by You. Therefore, we shall certainly conquer over Your illusory energy.

From this statement it is clear that by wearing the remnants of articles offered to the Deity, the fear of *māyā* cannot remain. Therefore, it is the duty of the *sādhakas* to wear the remnants of articles offered to Bhagavān.

(24) Nṛtyam
(Dancing before the Lord)

Sādhakas should dance before the Śrī Vighraha form of the Lord with a devotional attitude. In the *Śrī Bhakti-rasāmṛta-sindhu* (1.2.127), quoting from the *Dvārakā-Māhātmya*, it is said:

*yo nṛtyati prahr̥ṣṭātmā bhāvai bahusu bhaktitaḥ
sa nirdahati pāpāni manvantara śateṣvapi*

Those who dance before the Lord with exuberant hearts and overwhelming devotional feelings completely destroy all their sins performed in hundreds of *manvantaras**.

(25) Daṇḍavat-praṇāmanam
(Prostrated obeisances)

One should offer *daṇḍavat-praṇāma* to the Deity of Śrī Bhagavān, keeping one's left side to the Lord. One should offer *daṇḍavat-praṇāma* to Śrī Gurudeva directly facing him. One should offer *sāṣṭāṅga-daṇḍavat-praṇāma* (obeisances with eight limbs) by extending both arms forward and falling on the ground like a stick or *daṇḍa*. *Praṇāma* performed with eight limbs—two hands, two feet, two knees, the chest, and the forehead, as well as the vision, mind, and words—is known as *aṣṭāṅga-praṇāma*. There is also an injunction to offer *praṇāma* with five limbs, *pañcāṅga-praṇāma*—the two knees, two arms, and the forehead, along with one's words and intelligence. In the *Śrī Nāradiya Purāṇa* the glories of *bhagavad-praṇāma* have been described as follows (*Bhakti-rasāmṛta-sindhu*, 1.2.129):

*eko 'pi kṛṣṇāya kṛtaḥ praṇāmo
daśāśvamedhāvabhṛthairma tulyaḥ
daśāśvamedhī punar eti janma
kṛṣṇa praṇāmī na punar bhavāya*

*One *manvantara* is equal to seventy-one cycles of the four *yugas*—*Satya*, *Tretā*, *Dvāpara* and *Kali*. The four *yugas* are equivalent to 4,320,000 years.

The effect of offering *praṇāma* to Śrī Kṛṣṇa once only is so great that even the performance of ten *aśvamedha-yajñas* cannot be compared with it. This is so because the performer of ten *aśvamedha-yajñas* has to take birth again, whereas one who once offers *praṇāma* to Kṛṣṇa does not take birth again.

(26) Abhyutthānam

(Rising from one's seat in honor of the Lord)

When one comes before Śrī Bhagavān for *darsana* at the time of the Lord's touring the city in a *ratha* or palanquin, or when one sees Śrī Gurudeva or the Vaiṣṇavas approaching, one should stand courteously and offer respectful salutation. This is called *abhyutthāna*, rising from one's seat in honor of the Lord. By doing so, Bhagavān is pleased and *bhakti* flourishes. In the *Brahmāṇḍa Purāṇa* it is said:

*yānārūḍhaṁ puraḥ prekṣya samāyāntaṁ janārdanam
abhyutthānaṁ naraḥ kurvan pātayet sarva-kilvaṣam
(Bhakti-rasāmṛta-sindhu, 1.2.130)*

Those who see Bhagavān Śrī Janārdana mounted on His cart or palanquin and rise from their seats to offer Him respectful salutations have all their sins destroyed.

(27) Anuvrajā

(To follow behind the Deity of the Lord)

To faithfully follow behind, beside, or in front of the *ratha-yātrā* procession of Śrī Bhagavān at the time of His touring the city is known as *anuvrajā*, to follow behind the Deity of the Lord. One should also follow Śrī Gurudeva and the Vaiṣṇavas at the time of their arrival or departure. In the *Bhaviṣya Purāṇa* there is the following statement about *anuvrajā* (*Bhakti-rasāmṛta-sindhu*, 1.2.131):

*rathena saha gacchanti pārśvataḥ pṛṣṭhato 'grataḥ
viṣṇunaiva samāḥ sarve bhavanti svapadācayaḥ*

If even a *caṇḍāla* follows behind, at the side of, or in front of the *ratha* cart of Śrī Bhagavān, he becomes as worshipable as Viṣṇu Himself.

(28) Śrī Mūrti-sthāne-gamanam
(To visit the place where the Śrī Mūrti is established)

One should visit the *mandira* and pastime places of Śrī Bhagavān and offer respectful salutation by taking *darśana*, offering *praṇāma* and reciting prayers. In the Purāṇas it is said:

samsāra marukāntāra nistāra karaṇa-kṣamau
slāghyau tāveva caraṇau yau hares tirtha gāminau
(*Bhakti-rasāmṛta-sindhu*, 1.2.133)

The two feet which journey to the holy *tirthas* of Śrī Hari are praiseworthy because by doing so they enable one to cross over the desert of this material existence.

(29) Parikramā
(Circumambulation)

One should perform *parikramā* of the *mandira* of Śrī Bhagavān, the *līlā-sthalis* or places associated with His pastimes, *tulasī*, Śrī Girirāja Govardhana and other such places, keeping one's right side to them. In general, one should circumambulate four times. In the *Śrī Hari-bhakti-sudhodaya* it is said:

viṣṇum pradakṣiṇī-kurvan yas-tatrāvartate punaḥ
tad-evārtanam tasya punar nāvartate bhava
(*Bhakti-rasāmṛta-sindhu*, 1.2.135)

Those who perform *parikramā* of Śrī Viṣṇu again and again while keeping their right side to the Lord, *pradakṣiṇā*, carry out their final rotation, for they will not have to rotate again in the cycle of repeated birth and death.

(30) Pūjā or Arcana
(Worship of the Deity)

To worship Śrī Mūrti with various kinds of articles, *upacāra*, is called *pūjana* or *arcana*. Worship of the Lord with five articles is called *pañcopacāra-pūjana*. The five items employed in such worship are as follows: (1) sweet scents (*gandha*), (2) flowers (*puṣpa*), (3) incense (*dhūpa*), (4) a lamp (*dīpa*), and (5) offering of eatables (*naivedya*).

Worship of Śrī Bhagavān with sixteen articles is called *ṣoḍaśopacāra-pūjana*. The sixteen items are as follows: (1) a sitting place (*āsana*), (2) welcoming or inviting the Deity (*svāgata*), (3) sipping water for purification (*ācamana*), (4) water for washing the feet of the Deity (*pādya*), (5) water for washing of the Deity's mouth (*arghya*), (6) an oblation of honey, ghee, milk, curd and sugar all mixed together (*madhu-parka*), (7) sipping water for purification again (*ācamanīya*), (8) bathing of the Deity (*snāna*), (9) clothes (*vasana*), (10) ornaments (*ābharaṇa*), (11) sweet scents (*gandha*), (12) flowers (*puṣpa*), (13) lamp (*dīpa*), (14) incense (*dhūpa*), (15) offering of eatables (*naivedya*) and (16) sandalwood (*candana*). In the *Viṣṇu-rahasya* it is stated:

*śrī viṣṇor arcanam ye tu prakurvanti narā bhuvi
te yānti śāśvataṁ viṣṇor ānandaṁ paraṁ padam
(Bhakti-rasāmṛta-sindhu, 1.2.139)*

Those who worship Bhagavān Śrī Viṣṇu attain to the supreme abode of Viṣṇu which is eternal and full of transcendental bliss.

(31) Paricaryā
(Service or attendance upon the Lord)

In Śrī Bhakti-rasāmṛta-sindhu (1.2.140) it is stated:

*paricaryā tu sevopakaraṇādi pariṣkriyā
tathā prakīṛṇaka-cchatra-vāditrādyair upāsanaṁ*

To serve Kṛṣṇa like a king is called *paricaryā* (attendance upon the Lord). This service is of two kinds: (1) cleansing and purifying the articles to be offered in the worship of the Lord, and (2) to render service to Śrī Vighraha by waving the *cāmara*, holding the umbrella over the Deity, playing musical instruments and other such services.

(32) Gitam (Singing)

The *bhakti-sādhakas* should sing the songs of the *mahājanas* in front of the Deity of Bhagavān. Such songs are steeped in prayer expressing the moods of surrender to the Lord (*saraṇāgati*), yearning for the personal service of the Lord (*lālasāmayī*), and other such sentiments.

(33) Saṅkīrtanam (Congregational chanting of the Lord's holy name)

When many faithful devotees following under the guidance of *mahat-puruṣas* assemble together and loudly chant the holy name of the Lord for the pleasure of Śrī Bhagavān, it is called *saṅkīrtana*. This has been expressed in the following words of Śrī Jīva Gosvāmī from the *Krama-sandarbha*—*saṅkīrtanam bahu-bhir militvā tad-gāna sukhaṁ śrī kṛṣṇa gānam*. In *Śrī Caitanya-caritāmṛta* (Antya 4.70-71), *nāma-saṅkīrtana* has been declared to be the foremost among the sixty-four aṅgas of *bhakti* or among the nine aṅgas of *bhakti*:

*bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

Of the various processes of *sādhana*, nine types of *bhakti* (*śravaṇa*, *kīrtana*, *smaraṇa*, and so on) are the best, for they have such great potency to bestow *kṛṣṇa-prema* and Śrī Kṛṣṇa. Out of

these nine practices, *bhagavan-nāma-saṅkīrtana* is the most excellent. If one performs *nāma-saṅkīrtana* free from offenses, he will certainly attain the most valuable wealth of *kṛṣṇa-prema*.

Especially in *Kali-yuga*, *nāma-saṅkīrtana* is the one and only superexcellent process of religion. Śrīla Jīva Gosvāmī has said that in *Kali-yuga*, even if one performs the other *aṅgas* of *bhakti*, they must certainly be accompanied by *śrī nāma-saṅkīrtana* (*ataeva yadyanyāpi bhaktiḥ kalau karttavyā, tadā tat samyoge naivet-yuktam*).

(34) Japa

(Utterance of the holy name and mantras)

To utter *bhagavan-nāma* or *mantras* is called *japa*. This utterance or *uccāraṇa* is of three kinds: (1) *vācika* (verbal), (2) *upāmsu* (in a whisper), and (3) *mānasika* (within the mind). To perform *japa* with clear, audible enunciation of the *mantra* is called *vācika-japa*. When *japa* is performed with very soft pronunciation, with only a slight movement of the lips, and which can be heard by one's own ears, it is called *upāmsu-japa*. To meditate on *nāma* or a *mantra* within one's mind is called *mānasika-japa*.

In his commentary on *Śrī Hari-bhakti-vilāsa* (11.247), Śrī Sanātana Gosvāmīpāda has said, *vācikasya kīrtan-āntargatvāt, mānasikasya smaraṇātmavāt*, "*Vācika-japa* is included within the *aṅga* of *kīrtana*, and *mānasika-japa* is included with the *aṅga* of *smaraṇa*." In the *Bhakti-sandarbhā* (276), Śrī Jīva Gosvāmī has said:

*tatra nāma-smaraṇa—harer nāma param japyam dhyeyam
geyam nirantaram. kīrtaniyāñca bahudhā nirvṛtti bahudhec-
chatā. iti jāvālī samhitādy anusāreṇa jñeyam. nāma smaraṇan tu
suddhāntaḥkaraṇatām apekṣate. tat saṅkīrtanāc-cāvaram iti
mūle tu nodāharaṇa spaṣṭatā.*

In the *Jāvālī Samhitā* the process of *nāma-smaraṇa* has been described in the following way. Those who are desirous of obtain-

ing unlimited varieties of spiritual bliss should always perform *japa*, meditation (*dhyāna*), singing (*gāna*), and *kīrtana* of the topmost names of Śrī Hari. But in the practice of *nāma-smaraṇa* one cannot obtain spiritual bliss as long as the heart remains impure. Whereas the practice of *nāma-saṅkīrtana* does not depend on purification of the heart. Therefore *nāma-smaraṇa* is less effective than *nāma-saṅkīrtana*, and *nāma-saṅkīrtana* has greater importance.

(35) Stava-pāṭha

(Recitation of songs or hymns in praise of the Lord)

In the *Śrīmad-Bhāgavatam* and other scriptures, and in the books composed by the Six Gosvāmīs, there are many useful *stavas* and *stotras*, hymns of praise that are saturated with the mood of prayer offered to Śrī Guru, Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrīmatī Rādhikā, Śrī Vṛndāvana Dhāma, Śrī Navadvīpa Dhāma, Śrī Girirāja-Govardhana, Yamunā, Rādhā-Kuṇḍa, Śyāma-Kuṇḍa, and so on. The *sādhaka* should recite these with great love and devotion.

(36) Mahāprasāda-sevā

(Honouring the remnants of food offered to the Deity)

Food items and beverages offered to the Lord are called *mahāprasāda*. It is the duty of the devotees to honor *mahāprasāda*. By honoring *mahāprasāda*, *anarthas* are easily destroyed and *bhagavad-bhakti* is augmented. *Bhagavad-bhaktas* accept only *mahāprasāda*, therefore the remnants of their *prasāda* is called *mahā-mahāprasāda* which is a greatly powerful medicine for effecting the growth of *bhakti* within the heart.

(37) Vijñapti

(Submissive prayer or entreaty)

To make known one's prayer at the lotus feet of Śrī Bhagavān is what is meant by *vijñapti*. To describe one's miserable condi-

tion, deceitfulness, attachment to material existence, helplessness, and so on, and to pray in a despairing voice for deliverance as well as attainment of the service of the Lord's lotus feet is called *vijñapti*. *Vijñapti* is of three kinds: (1) *samprārthanātmikā*, (2) *dainyabodhikā*, and (3) *lālasāmayī*. Examples of each of these are found in the following verses from *Śrī Bhakti-rasāmṛta-sindhu*.

Samprārthanātmikā

(Prayer with wholehearted submission of mind, body, and everything to the Lord)

*yuvatinām yathā yūni yūnāñca yuvatau yathā
mano 'bhiramate tad van mano 'bhiramatām tvayī
(Bhakti-rasāmṛta-sindhu, 1.2.153)*

O my Lord! As the minds of young boys and girls remain attached to one another, please let my mind be attached to You.

Dainyabodhikā

(Making known one's insignificance and worthlessness)

*mat-tulyo nāsti pāpātmā nāparādhī ca kaścana
parihāre 'pi lajjā me kiṁ vruve puruṣottama
(Bhakti-rasāmṛta-sindhu, 1.2.154)*

O Puruṣottama! In this world, there is no sinner and offender like me. Even though You are an ocean of causeless mercy, I am ashamed even to request You to forgive my offences. What more shall I say?

Lālasāmayī

(Yearning for the personal service of the Lord)

*kadāhaṁ yamunā-tīre nāmāni tava kīrtayan
udvāṣpaḥ puṇḍarikākṣa! racayiṣyāmi tāṇḍavam
(Bhakti-rasāmṛta-sindhu, 1.2.156)*

O Puṇḍarikākṣa (lotus-eyed Lord)! When, upon the banks of the Yamunā, with eyes brimming with tears of ecstasy and voice choked up with divine spiritual emotion, will I chant Your holy names and dance like a madman?

Comment

The above text (*Brs* 1.2.156) is an example of a prayer made by a *jāta-rati bhakta*, that is, a devotee in whom *bhāva-bhakti* has already been aroused. This is the characteristic of *lālasāmayī-vijñapti*. *Lālasāmayī-vijñapti* is a prayer for some particular kind of direct service to the Lord made by a devotee in whom *rati* is already manifest. *Samprārthanātmikā-vijñapti*, however, is a prayer by a devotee in whom *rati* is not yet awakened. It is a prayer for the awakening of *rati*. In such a prayer, *lālasā* or longing is also present but there is an absence of *bhāva*. According to the commentary of Śrī Jīva Gosvāmī, the example of *lālasāmayī-vijñapti* should actually come under the heading of *rāgānugā-bhakti*. ❀

(38) Caraṇāmṛta-pānam (Drinking the nectar used to wash the lotus feet of the Lord)

After the Śrī Vighraha of the Lord has been bathed with various substances, the nectar is collected from the Lord's feet and is thus called *śrī caraṇāmṛta*. *Sādhakas* should regularly and with great faith drink that *caraṇāmṛta* and reverentially bear it on their heads. By doing so, their *bhakti* is developed.

As aṅgas 39-42 are completely clear, no elaborate explanation has been given of them.

(39) Dhūpa-mālyādi-saurabha-grahaṇam

Smelling the fragrance of incense and flower garlands offered to the Lord is the thirty-ninth *āṅga* of *vaidhī-sādhana-bhakti*.

(40) Śrī Mūrti-darśanam

Sādhakas should take *darśana* daily of the Śrī Vighraha of Bhagavān, either in the temple or in one's own home. By doing so, devotees directly taste the sweetness of the Lord.

(41) Śrī Mūrti-sparsanam

Touching the Śrī Vighraha of Bhagavān is also counted as an *aṅga* of *bhakti*.

(42) Ārātrika-darśanam

The *sādhaka* should take *darśana* of the *ārati* offered to Śrī Bhagavān at the three junctions of the day—morning, noon and night.

(43) Śravaṇam
(Hearing)

To hear the descriptions of the name, form, qualities and pastimes of the Lord is called *śravaṇa*. Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā-kathā* are nondifferent from Him. All the potencies of Śrī Kṛṣṇa Himself have been invested in them. Śrī Bhagavān enters the heart of the listener through the medium of hearing *līlā-kathā*, destroys all the *anarthas* situated in the heart, and transmits *prema-bhakti* there.

*śṛṇvatām svakathām kṛṣṇaḥ punya-śravaṇa-kīrtanaḥ
hṛdayantaḥstho hy abhadrāṇi vidhunoti suhṛt-satām
(Śrīmad-Bhāgavatam, 1.2.17)*

By hearing the *līlā-kathā* of Śrī Bhagavān, all misfortunes of the *jīvas* are dispelled. Those who possess an ardent desire to obtain unalloyed *prema-bhakti* at the lotus feet of Bhagavān Śrī Kṛṣṇa must certainly hear His *līlā-kathā* repeatedly and incessantly.

(44) Tat kṛpāpekṣaṇam
(Anticipating the mercy of the Lord)

Without the mercy of Bhagavān, one cannot obtain *bhakti*, nor is the performance of *sādhana* and *bhajana* possible. The *sādhaka* of *bhakti* is always dependent on the mercy of the Lord. He should perceive the mercy of Kṛṣṇa everywhere. This is expressed in the following verse from *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampām susamīkṣamāṇo
bhuñjāna evātma kṛtaṁ vipākam
hr̥ḍ vāg vapurbhir vidadhan namaste
jīveta yo muktipade sa dāyabhāk*

Those who clearly perceive Your mercy at every moment with great enthusiasm are able to endure with unperturbed minds the happiness and distress which comes to them in accordance with their *prārabdha karma*, considering it to be the mercy of the Lord. With hearts filled with love, voices choked with emotion, and the hairs of their body standing on end, they offer themselves at Your lotus feet. Just as a son is eligible for the wealth of the father, they become eligible for the supreme spiritual status, *param-pada*, or in other words, *bhagavat-prema*.

(45) Smaraṇam
(Remembering)

To contemplate Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa*, and *līlā* with the mind is called *smaraṇa*.

(46) Dhyānam
(Meditation)

Very thorough meditation upon the *rūpa*, *guṇa*, *līlā*, and *sevā* of Bhagavān is called *dhyāna*. The meaning of *sevā-dhyāna* is worship or service that is performed within the mind.

Comment

In *Bhakti-rasāmṛta-sindhu* (1.2.175), *smaraṇam* has been defined in a very general way as follows:

yathā kathañcin manasā sambandhaḥ smṛtir ucyate

Whatever method is effective in bringing the mind in contact with Kṛṣṇa is known as *smṛti*, remembrance.

Dhyānam has been defined as a more specific meditation upon the *rūpa*, *guṇa*, *līlā*, and *sevā* of the Lord. It has thus been divided into four headings: *rūpa-dhyānam*, *guṇa-dhyānam*, *kṛiḍā* or *līlā-dhyānam*, and *sevā-dhyānam*.

The reason for the division into two items is that *smaraṇam* means the attempt to remember Kṛṣṇa by some means or other. Because the mind is by nature flickering, that remembrance is not constant. *Dhyāna*, however, involves a deeper absorption on the Lord's *rūpa*, *guṇa*, *līlā*, and *sevā* in which for some time the mind remains firmly fixed upon its object of meditation.

In the *Bhakti-sandarbha*, *Anuccheda* 278, Śrīla Jīva Gosvāmī has classified these two in the following way. He defines *smaraṇam* as very close inspection with the mind of the Lord's name, form, qualities, associates, services, and pastimes. There are five stages within the progressive development of *smaraṇam*, namely: *smaraṇa*, *dhāraṇā*, *dhyāna*, *dhruvānusmṛti*, and *samādhi*. Thus, in the opinion of both Rūpa Gosvāmī and Jīva Gosvāmī, *dhyāna* is seen to be a more developed and concentrated form of *smaraṇam*. ❀

(47) Dāsyam
(Servitude)

The pure constitutional disposition (*śuddha-svarūpa*) of the *jīva* is to be a servant of Lord Kṛṣṇa. Because the *jīva*'s vision is diverted from Śrī Kṛṣṇa, his pure constitutional nature becomes covered by *māyā*. By virtue of some great fortune, the *jīva* may come to learn of his true identity by the association of saintly devotees. The *sādhaka* should then always think: 'I am a servant of Lord Kṛṣṇa.' This attitude is called *dāśya*. There are two kinds of *dāśya*: (1) in its beginning form, *dāśya* means to offer all one's activities to the Lord, and (2) to render all kinds of services to the Lord with the feeling that 'I am a servant of Śrī Kṛṣṇa, and He is my master.' This attitude is called *kainkarya*. Śrī Caitanya Mahāprabhu has said the following about the *śuddha-svarūpa* of the *jīva*:

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan nikhila-paramānanda pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*
(Padyāvalī, 74)

I am not a *brāhmaṇa*, a *kṣatriya*, a *vaiśya*, or a *śūdra*. Nor am I a *brahmacārī*, a *gṛhasthī*, *vānaprasthī*, or a *sannyāsī*. I am a servant of the servant of the servants of the lotus feet of Śrī Kṛṣṇa who is the *prāṇa-priyatama*, the dearest beloved of the *gopīs*, and an ocean of nectar laden with undivided spiritual bliss (*nikhila-paramānanda*).

Sādhakas should always maintain this conception.

(48) Sakhyam
(Friendship)

Sakhya is of two kinds: (1) that which is based on faith (*viśvāsa*), and (2) that which is based on an attitude of friendship (*maitrī*). Draupadī expressed her faith in Śrī Kṛṣṇa in the

following words: "Śrī Kṛṣṇa will certainly protect me." This is an example of *sakhya-bhāva* which is based on faith. Draupadī is an eternally liberated associate of Śrī Kṛṣṇa. Therefore, her attitude of *sakhya-bhāva*, predominated by a very deep sense of faith, is not a subject matter of *sādhana-bhakti* for ordinary *sādhakas*. Nonetheless, because of the prevalence of faith in the *sakhya-bhāva* demonstrated in the statement of Draupadī, it is relevant to be used as an example of *sādhana-bhakti*. The example of Draupadī has been given in order to incite a similar attitude of *sakhya-bhāva* predominated by *viśvāsa* in faithful *sādhakas*.

In order to see Śrī Bhagavān in His human-like form (out of a sense of affection) and in order to behave with Him just like an intimate friend, certain *sādhakas*, engaged in all kinds of personal services, lie down in the temple. This disposition is called *mitra-vṛtti*. *Sakhya* of this type is not for *sādhakas* of the *vidhi-mārga*. It is suitable only for devotees situated in *rāgānugā* which is based on intense greed (*lobha*). Nevertheless, it is sometimes possible for *sādhakas* of the *vidhi-mārga*. Therefore, this *aṅga* has been described here in context of *vaidhī-sādhana-bhakti*.

(49) Ātma-nivedanam (Dedication of the Self)

The word *ātma* refers to *ahantā* (egoism), or in other words, the sense of 'I' pertaining to the body, as well as *mamatā* (possessiveness), or the sense of 'mine' that is related to the body. To offer both of these to Kṛṣṇa is called '*ātma-nivedana*'.

The living entity who is within the body is known as *dehī*, one who possesses the body, and *aham*, the ego, egoism, or the self. When the living entity takes support of these two conceptions (i.e., the sense of possessing a body, *dehī*, and the sense of ego or self, *aham*), it gives rise to the sense of 'I'. The possessiveness or attachment which rests upon this sense of 'I' is called *dehī-niṣṭha-mamatā*, or attachment grounded in the egoism of possessing a body.

The sense of 'mine' in relationship to body is called *deha-niṣṭha-mamatā*, or possessiveness related to the body itself. One

should offer both the sense of 'I' and the sense of 'mine' to Kṛṣṇa. One should give up the conceptions of 'I' and 'mine' and adopt the conception that, "I am a servant of Kṛṣṇa, I accept only the remnants of Kṛṣṇa's *prasāda*, and this body is an instrument suitable for the service of Kṛṣṇa." To maintain the body exclusively with this mentality is called *ātma-nivedana*.

(50) *Nija-priya-vastu-samarpaṇam*
(Offering one's own dear objects)

The things in this world which one likes best should be accepted and offered to Kṛṣṇa, considering them to be related to Him. This is what is meant by offering of one's dear objects to Kṛṣṇa. One should offer to Kṛṣṇa those things which are dear to other persons and which are also dear to Kṛṣṇa. Those items which are dear to others, dear to Kṛṣṇa and dear to the *sādhakas* also are especially fit to be offered to Kṛṣṇa. Those objects give the most pleasure to Kṛṣṇa. Those items which are dear to people in general but are not dear to Kṛṣṇa or those things which are dear to Kṛṣṇa but are not dear to people in general should not be offered to Kṛṣṇa.

(51) *Kṛṣṇārthe-samasta-karma-karaṇam*
(Performing all activities for the sake of Kṛṣṇa)

To make all activities, whether they be worldly duties or those directly related to *vaidhī-sādhana-bhakti*, favorable for the service of Lord Hari is to perform all activities for the sake of Kṛṣṇa.

(52) *Sarvathā-śaraṇāpattiḥ*
(Full self-surrender)

Self surrender (*śaraṇāgati* or *śaraṇāpatti*) is accomplished in six ways as stated in the *Bhakti-sandarbha*, *Anuccheda* 236, quoting a statement from the *Vaiṣṇava-tantra*:

ānukūlyasya saṅkalpaḥ prātikūlya vivarjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā
ātma-nikṣepa kārpaṇye ṣaḍ-vidhā śaraṇāgatih

There are six symptoms of self-surrender: (1) *Ānukūlyasya saṅkalpa*—Fully surrendered *sādhakas* should accept only those things which are favorable for *prema-bhakti*. (2) *Prātikūlya vivarjana*—They should completely reject those things which are unfavorable to *prema-bhakti*. (3) *Rakṣiṣyatīti viśvāsa*—They have firm faith that Kṛṣṇa is their only protector, that there is no protector other than Kṛṣṇa, and that one cannot obtain protection by any other activity. (4) *Goptṛtve varaṇa*—Surrendered devotees have absolutely no doubt that Kṛṣṇa is their only guardian and maintainer. (5) *Ātma-nikṣepa*—Offering the self to the Lord is expressed in this attitude, “I am incapable of doing anything independently. Unless Kṛṣṇa desires, no one can do anything.” Devotees who are without any other resort (*ātma-nikṣepa*) have this kind of faith (6) *Kārpaṇya*—Humility is expressed as follows, “I am very fallen and insignificant.” Unalloyed devotees are possessed of this very firm and simple faith. To possess all these attitudes is called *śaraṇāpatti*.

(53) Tulasī-sevā (Serving Tulasī)

The service of *tulasī* has already been described within the tenth limb of *bhakti*—offering respect to Pipal trees, *tulasī*, Myrobalan trees, cows, *brāhmaṇas* and Vaiṣṇavas.

(54) Vaiṣṇava-śāstra-sevā (Serving Vaiṣṇava scriptures)

Only those *śāstras* which cause *bhagavad-bhakti* to be obtained are *vaiṣṇava-śāstras*. One should faithfully and regularly study such scriptures, hear them from the mouths of pure devotees, and read and recite them with a worshipful attitude. One should know the object to be obtained by such scriptures,

that is *bhagavad-bhakti*, and having full faith in that, one should mold one's life in accordance with its principles. The restoration of, careful keeping of, publishing and propagation of *vaiṣṇava-sāstras* are all included within *sāstra-sevā* (service to Vaiṣṇava scriptures). In the *Bhakti-rasāmṛta-sindhu* (1.2.207-208), quoting from the *Skanda Purāṇa* it is said:

*vaiṣṇavāni tu sāstrāṇi ye śṛṇvanti paṭhanti ca
dhanyāste mānavā loke teṣāṁ kṛṣṇaḥ prasīdati
vaiṣṇavāni tu sāstrāṇi ye 'rcayanti grhe narāḥ
sarva-pāpa-vinirmuktā bhavanti suravanditāḥ*

The *vaiṣṇava-sāstras* like *Śrīmad-Bhāgavatam*, *Śrīmad Bhagavad-Gītā*, and so on, propound *ananya-bhakti* or exclusive devotion unto Śrī Kṛṣṇa. Those who keep such scriptures in their home and worship them with great respect are freed from all sins. Even the *devatās* offer prayers to such persons. Those who hear the *vaiṣṇava-sāstras* from the mouths of pure devotees and who regularly study them on their own are truly blessed in this world. Śrī Kṛṣṇa becomes pleased with them.

Therefore, it is imperative for the *sādhakas* to serve the *vaiṣṇava-sāstras*. Of all the *vaiṣṇava-sāstras*, *Śrīmad-Bhāgavatam* is the most excellent because it is the essence of the entire Vedānta. Those who taste the nectarine *rasa* of *Śrīmad-Bhāgavatam* have no taste for any other *sāstra*. This is the purport of the verse which follows from *Śrīmad-Bhāgavatam* (12.13.15):

*sarva-vedānta sāraṁ hi śrīmad-bhāgavatam iṣyate
tad-rasāmṛta tṛptasya nānyatra syād ratiḥ kvacit*

(55) Mathurā-maṇḍala-vāsah (Residing within the district of Mathurā)

One should hear about, glorify, and remember the glories of Mathurā. By desiring to go to Mathurā, by seeing Mathurā, by touching the land of Mathurā, by living there and by serving Mathurā, the aspiration for *bhakti* is fulfilled. The term *mathurā-*

vāsa refers to Śrī Vṛndāvana, Gokula, Nandagāon (Nandagrāma), Varṣāṇā, Rādhā-Kuṇḍa, Śyāma-Kuṇḍa and other places within Mathurā-maṇḍala. It also refers to Śrī Māyāpura.

**(56) Vaiṣṇava-sevana
(Service of Vaiṣṇavas)**

Vaiṣṇavas are very dear to the Lord. By rendering service to the Vaiṣṇavas one obtains *bhakti* towards Bhagavān. In the *sāstras* it is said that the worship of Viṣṇu is superior to the worship of all the *devatās*. But the worship of His servants, the Vaiṣṇavas, is even better than the worship of Viṣṇu. In the *Śrīmad-Bhāgavatam* (1.19.33) it is said:

*yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai gṛhāḥ
kim punar darśana-sparsa-pāda-śaucāsanādibhiḥ*

What wonder is there that men become purified by seeing, touching, washing the feet, offering a sitting place, and serving those Vaiṣṇavas, the mere remembrance of whom sanctifies one's household?

In the *Ādi Purāṇa*, Śrī Kṛṣṇa says to Arjuna:

*ye me bhakta-janāḥ pārtha! na me bhaktās ca te janāḥ
mad-bhaktānāṁ ca ye bhaktā mama bhaktāstu te narāḥ
(Bhakti-rasāmṛta-sindhu, 1.2.218)*

‘O Pārtha! Those who claim to be My devotees are not My actual devotees. But those who are devotees of My devotees, are My true devotees.

**(57) Yathā-śakti Hiṇḍolādi-mahotsava-karaṇam
(Celebration of festivals related to the Lord
in accordance with one's ability)**

To collect articles in accordance with one's ability and celebrate festivals in the temple of the Lord such as the Lord's birth

ceremony, *ratha-yātra*, and *hiṇḍola* (the swing festival), and to serve the pure Vaiṣṇavas after first offering service to the Lord is called a *mahotsava*. In this world there is no festival greater than this.

(58) Kārttika-vratam
(Observing the vow of Kārttika)

Kārttika-vrata is also called *dāmodara-vrata*. The month of Kārttika is also known by the name *ūrjā*. The word *ūrjā* literally means power, strength, energy or vigor. Śrīmatī Rādhikā is the energy of Lord Kṛṣṇa and therefore *ūrjā* refers to Her. To worship Śrī Rādhā-Dāmodara by observing the *aṅgas* of *bhakti* (*śravaṇa*, *kīrtana*, and so on) in a regulated manner in this month of Kārttika is called *ūrjādara*, or in other words, giving respect (*ādara*) to *Ūrjā* (Śrīmatī Rādhikā). *Ūrjā* is also called *śakti*. The goddess who presides over this month is known as *Ūrjeśvarī*. *Ūrjeśvarī* is another name of Śrīmatī Rādhikā.

In the *Padma Purāṇa* it is said (cited in *Bhakti-rasāmṛta-sindhu*, 1.2.221):

*yathā dāmodaro bhakta-vatsalo vidito janaiḥ
tasyāyaṁ tādṛṣo māsaḥ svalpam apy upakārakaḥ*

As the Supreme Lord Śrī Dāmodara is famous in this world for being very affectionate to His devotees (*bhakta-vatsala*), this month of Dāmodara, which is dear to Him, considers even very little spiritual practice to be very great and bestows tremendous result.

In the commentary to this verse, Śrīla Jīva Gosvāmī has given a nice analogy. When a magnanimous person takes compassion upon one who has a heavy debt, he considers a small payment to be substantial and thus liberates the debtor from his liability. Similarly, the month of Dāmodara considers a very small practice of *bhajana* performed with a respectful attitude to be very great and bestows the invaluable wealth of *bhakti* toward Bhagavān Śrī Dāmodara.

To observe vows related to *bhakti* for the pleasure of the Lord in the month of Kārttika is called *niyama-sevā*. The unique glory of observing *niyama-sevā* in the month of Kārttika in Vraja-maṇḍala has been described in *Bhakti-rasāmṛta-sindhu* (1.2.222-223), quoting from the *Padma Purāṇa*:

*bhuktiṁ muktiṁ harir-dadyāt arcito 'nyatra sevinām
bhaktis tu na dadātyeva yato vaśyakarī hareḥ
sā tv añjasā harer-bhaktir labhyate kārttike naraiḥ
mathurāyām sakṛd api śrī dāmodara sevanāt*

To persons who perform *bhajana* and *sādhana*, without strong attachment to Kṛṣṇa, in places outside of Vraja-maṇḍala, Śrī Bhagavān certainly awards *bhukti* and *mukti*, but He does not award *bhakti*, for by *bhakti* the Lord becomes bound to His devotee. But if a person who is otherwise devoid of *sādhana* worships Śrī Dāmodara even once in Vraja-maṇḍala in the month of Kārttika, he very easily obtains the most rare *hari-bhakti*.

(59) Sarvadā Harināma-grahaṇam/

Janmāṣṭamī-yātrādikañca

(To chant the holy name at all times/To celebrate

Janmāṣṭamī and other festivals)

To always utter the holy name in all circumstances is known as *śrī harināma-grahaṇa* (to take *harināma*). One can chant *śrī harināma* in any condition, whether eating or drinking, sleeping or rising, moving about, pure or impure. This is stated in the *Caitanya-caritāmṛta*, *Antya*, 20.18:

*khāite suite yathā tathā nāma laya
kāla-deśa-niyama nāhi sarva-siddhi haya*

Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

Śrī Caitanya Mahāprabhu has also said in the third *śloka* of *Śikṣāṣṭaka*, *kīrtaniyaḥ sadā hari*: always chant the holy name of

Hari. To chant the holy name is accepted as the topmost of all the *aṅgas* of *bhakti*. The holy name may be chanted with or without keeping count, within the mind, softly or loudly—in all ways. Nonetheless, it is seen that Śrīman Mahāprabhu, His follower Śrī Haridāsa Ṭhākura, and Śrī Gauḍīya Vaiṣṇava *ācāryas* coming in *paramparā* up to today have adopted the system of chanting *harināma* while keeping count of their rounds. After completing one's fixed number of rounds, one may continue to chant without counting.

When one chants the holy name with great feeling and dances accompanied by *mṛdaṅga* and *karatālas*, one cannot keep track of the number of names chanted. To do so is not opposed to the *sāstra*. In recent times, it is observed that some persons do not pronounce (audibly) the Hare Kṛṣṇa *mahā-mantra* or perform *kīrtana* loudly, and they forbid others to do so. However, this idea is completely opposed to the *sāstra*. This is clear from the life history of Śrīman Mahāprabhu, Haridāsa Ṭhākura and others.

Celebration of Kṛṣṇāṣṭamī, the appearance day of Lord Kṛṣṇa on the eighth day of the month of Bhādrapada (August-September), and Gaura-Pūrṇimā, the full moon day of the month of Phālguna (February-March), is known as *śrī janma-yātrā* (celebration of the birth festival of the Lord). Surrendered *sādhakas* should certainly observe these festivals.

The five most excellent *aṅgas* of *bhakti* will now be described.

(60) Śraddhā-pūrvaka Śrī Mūrti-sevā (Serving the Śrī Mūrti with faith)

In the service and worship of the Deity, it is essential to have enthusiasm saturated with love. Unto those who worship and serve the Deity with great enthusiasm, Śrī Kṛṣṇa gives not only the insignificant fruit of *mukti* but the supreme fruit of *bhakti*.

(61) Rasikaiḥ-saha Śrī Bhāgavatārthāsvādah
(Tasting the meaning of Śrīmad-Bhāgavatam
in the association of Rasika Vaiṣṇavas)

The delightfully sweet essence (*rasa*) of the wish-fulfilling tree of Vedic literature is *Śrīmad-Bhāgavatam*. In the association of persons who are estranged from that *rasa* there can be no tasting of the *rasa* of *Śrīmad-Bhāgavatam*, rather there can be only *aparādha*. One should taste the *rasa* of the ślokas of *Śrīmad-Bhāgavatam* in the association of pure devotees who are thoroughly versed in understanding the *rasa* of the *Bhāgavatam* and who are possessed of deep yearning to taste the *rasa* of *kṛṣṇa-līlā*. *Śuddha-bhakti* does not arise by hearing or reciting *Śrīmad-Bhāgavatam* in an assembly of ordinary persons.

(62) Sajātiya-snigdha-mahattara-sādhu-saṅgaḥ
(Association of like-minded, affectionate,
advanced devotees)

There can be no progress of *bhakti* by associating with non-devotees who have merely adopted the designation of 'sat-saṅga'. The devotees' only aspiration is to obtain the service of the *aprākṛta-līlā* of Śrī Kṛṣṇa. Those who have such a desire can be called *bhaktas*. The development and growth of *bhakti* takes place in such devotees by associating with devotees who are more advanced than themselves. By failing to do so, the advancement of *bhakti* is checked and one's disposition or nature will be of the exact same level as those devotees whose association one keeps. In the *Bhakti-rasāmṛta-sindhu* (1.2.229), quoting from *Hari-bhakti-sudhodaya* (8.51) the following is said in connection with association:

*yasya yat-saṅgatiḥ pumso maṇivat syāt sa tad guṇaḥ
sva-kularddhyai tato dhīmān svayūthyān eva saṁśrayet*

As a crystal reflects the color of those objects which are brought into its proximity, a person's nature will be exactly in

accordance with the association he keeps. Therefore, by associating with pure devotees, one becomes pure. *Sādhū-saṅga* (*sat-saṅga*) is beneficial in every way. The actual purport of the instruction which is given in the *sāstras* to live devoid of association (*niḥsaṅga*) is that one should live in the company of *sādhus* (*sādhū-saṅga*).

To associate with saintly devotees who are more advanced than oneself, who are of the same disposition (*sajātīya*), who taste the meaning of *rasa* (*rasika*), and who are affectionate (*snigdha*), is what is signified by this *aṅga* of *bhakti*. *Sādhū-saṅga* is the root cause of *kṛṣṇa-bhakti*. This has already been stated previously. But what kind of *sādhū-saṅga* should a *sādhaka* take? A specific description of this is given here.

A *sādhaka* should take association of those devotees who are of the same spiritual disposition (*sajātīya*). In other words, one should associate with those devotees who worship the same particular form of the Lord and who possess the same internal spiritual mood as oneself. Those who are *sādhakas* in the mood of *dāsyā-bhāva* should associate with devotees in *dāsyā-bhāva*, and those who are *sādhakas* in the mood of *sakhya-bhāva* should associate with devotees of *sakhya-bhāva*. Similarly, those who are *sādhakas* in the mood of *vātsalya* and *madhura-bhāva* should associate with devotees situated in moods that are favorable to their own respective *bhāvas*.

In the same way, *sādhakas* who worship Kṛṣṇa should associate with devotees of Kṛṣṇa, and *sādhakas* who worship other incarnations of the Lord should associate with devotees who worship the same forms of the Lord.

Although a *sādhū* may be of the same spiritual disposition, one should associate with those *sādhus* who are affectionately disposed to oneself (*snigdha*). The word *snigdha* refers to those who are affectionate (*snehaka*), well-wishing and *rasika*—not those who are harsh, unsympathetic or indifferent. The esoteric mysteries of *bhajana* and genuine instruction regarding the method of performing *bhajana* cannot be obtained from *sādhus* who are indifferently disposed or who are not affectionate. Therefore, to associate with saintly devotees who are soft-hearted and affectionate is of the greatest utility.

Even though a devotee may be *sajātīya* and *snigdha*, one should associate with those devotees who are more advanced in terms of steadiness in *bhajana*, direct experience and realization of the Lord, and in knowing the confidential mysteries of the *sāstras*—in other words, who are superior to oneself in all respects. By associating with devotees possessing all the above-mentioned qualities, a *sādhaka* can make steady and gradual advancement on his path.

(63) Nāma-saṅkīrtana

(Loud congregational chanting of the holy name)

The holy name of Śrī Kṛṣṇa is supramundane and fully sentient *rasa*, *aprākṛta-caitanya-rasa*. There is no trace of anything material in it. When the *sādhaka-jīva* engages himself in a devout manner in the service of the Lord, Śrī Nāma automatically manifests Himself on the tongue and other senses which are thus purified by *bhakti*. The holy name cannot be grasped by the material senses. Therefore, one should always perform *nāma-saṅkīrtana* by oneself and in the company of others.

When the *jīva*, who is a particle of pure spirit or *cit-kaṇa* becomes situated in his pure spiritual form, he is eligible to utter *harināma* with his fully spiritual body, *cinmaya-sarīra*. But when he is bound by *māyā*, he cannot chant the pure name with the material senses. On obtaining the mercy of the *hlādinī-śakti*, the activity of his own inner spiritual form begins, and at that time the appearance of *nāma* takes place for him. As soon as *nāma* arises, *śuddha-nāma* mercifully manifests within the faculty of the mind and then dances upon the tongue of the devotee purified by *bhakti*. *Nāma* is not in the shape of letters. Only at the time of dancing on the material tongue does *nāma* manifest in the form of letters. This is the mystery of *nāma*.

Harināma is of two types: *mukhya*, principal names, and *gauṇa*, secondary names. The secondary names include Brahma, Paramātmā, Niyantā (the controller), Pātā (the protector), Sraṣṭā (the creator), and Mahendra. The principal names include Viṣṇu, Nārāyaṇa, Ananta, Rāma, Hari, Kṛṣṇa, Gopāla, Gopī-

nātha, Rādhā-Ramaṇa, and so on. In the *Śrī Rāmāṣṭottara-sata-nāma stotra* of the *Padma Purāṇa* (cited in *Hari-bhakti-vilāsa* 11.380) it is said:

*viṣṇor-ekaikaṁ nāmāpi sarva vedādhikarṇ matam
tādṛk-nāma-sahasreṇa rāma-nāma-samarṇ smṛtam*

Each and every name of Viṣṇu is more beneficial than reciting all the Vedas. Nevertheless, a thousand such names of Viṣṇu taken together are equal to just one name of Rāma.

Further in the *Śrī Kṛṣṇāṣṭottara-sata-nāma mähātmya* of the *Brahmāṇḍa Purāṇa* (cited in *Hari-bhakti-vilāsa* 11.488) it is said:

*sahasra-nāmnām punyānām trirāvṛtyā tu yat phalam
ekāvṛtyā tu kṛṣṇasya nāmaikaṁ tat prayacchati*

The same result that is obtained by uttering a thousand names of Viṣṇu three times is accomplished simply by once pronouncing the name of Kṛṣṇa.

In the *Kali Santaraṇa Upaniṣad*, the *Brahmāṇḍa Purāṇa*, the *Kṛṣṇa Yāmala* and other places it is mentioned:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

This *mantra* consisting of sixteen words is called the *mahā-mantra*. Śrī Caitanya Mahāprabhu always instructed the *jīvas* to perform *saṅkīrtana* by chanting this same *mahā-mantra*. Śrī Gopāla Guru, Śrī Raghunātha Dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Bhaktivinoda Ṭhākura, and other *ācāryas* who have tasted the essence of the holy name (*nāma-rasika*) have described the astonishing and ambrosial meaning of each name of this *mahā-mantra*. *Rāgānugā-sādhakas* should consult the sacred book *Harināma-cintāmaṇi* composed by Śrīla Bhaktivinoda Ṭhākura in order to understand this subject in detail.

The glories of *bhagavan-nāma-saṅkīrtana* have been described in the Śruti, Smṛti, Purāṇas, and all other *sāstras*. Out

of the sixty-four *aṅgas* of *bhākti*, nine types of *bhakti*, *śravaṇa*, *kīrtana*, and so on, are considered to be the best. Out of these nine types of *bhakti*, *nāma-saṅkīrtana* has been proclaimed to be the topmost. This is stated in the *Caitanya-caritāmṛta* (Antya 4.70-71):

*bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa prema', 'kṛṣṇe' dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

Of the various processes of *sādhana*, nine types of *bhakti* are the best, for they have such great potency to bestow *kṛṣṇa-prema* and Śrī Kṛṣṇa. Out of these nine practices, *bhagavan-nāma-saṅkīrtana* is the most excellent. If one performs *nāma-saṅkīrtana* free from offenses, he will certainly attain the most valuable wealth of *kṛṣṇa-prema*.

In the *Padma Purāṇa* the identity of *kṛṣṇa-nāma* has been explained (cited in *Brs* 1.2.233):

*nāma-cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya mukto 'bhinnatvān nāma-nāminoḥ*

Nāma, the holy name, and *Nāmī*, Śrī Kṛṣṇa or He who possesses the name, are a mutually non-differentiated reality, *abheda-tattva*. Therefore, all the divine qualities of *Nāmī Kṛṣṇa* are also present in His name. *Nāma* is always a fully accomplished truth, *pūrṇa-tattva*. There is no touch of anything material in *hari-nāma*. *Nāma* is eternally liberated because it is never bound by the illusory modes of nature. *Nāma* is Kṛṣṇa Himself; therefore, it is the concentrated form of all sentient *rasa*. *Nāma* is *cintāmaṇi*; it is competent to deliver all that is requested of it.

Harināma-saṅkīrtana is the best method of *sādhana* for the *sādhakas*, the perfected souls (*siddha-mahāpuruṣas*), those who are desirous of enjoying the fruits of their worship (*sakāma-sādhakas*), and those who are free from the desire to enjoy the fruits of their worship (*niṣkāma-sādhakas*). This is stated in the *Śrīmad-Bhāgavatam* (2.1.11):

*etān-nirvidyamānānām icchatām akutobhayam
yoginām nṛpa nirṇītam harer nāmānukīrtanam*

O Mahārāja (Parikṣit)! It has been concluded that *srī bhagavan-nāma-saṅkīrtana* is the only fearless method of *sādhana* and *sādhya* for those who are desirous of obtaining the heavenly planets and liberation (the *karmīs* and *jñānīs*), for the self-satisfied *yogīs*, and for the devotees who are completely devoid of material desires.

This verse is quoted in *Bhakti-rasāmṛta-sindhu* (1.2.230). In his commentary on this verse Śrīla Viṣvanātha Cakravartī Ṭhākura explains that the term *nirvidyamānānām* means devoid of all desires, including liberation. This term refers to the *ekānta-bhaktas*. The word *icchatām* means desirous of the attainment of the heavenly planets and liberation. This refers to the *jñānīs* and *karmīs*. The word *yoginām* refers to the *ātmārāmas* or those who take pleasure in the self.

The word *akutobhayam* means that there is absolutely no doubt about the efficacy of *nāma-kīrtana*. It does not depend on time, place, person, articles of worship, purity or impurity. Even if the holy name comes in contact with a *mleccha* who is intolerant of the service of the Lord, the holy name will act. The words *nāma-anukīrtanam* mean either constant chanting or chanting to an extent that is appropriate for one's practice of *bhakti*. This practice is suitable both in the stage of *sādhana*, practice, and *sādhya*, perfection. The purport of the word *nirṇītam* (it has been decided) is that this fact has been decided by the common consent of previous *ṛṣis* and *maharṣis* who became devoid of all doubt after direct experience and realization.

In the *Śrīmad-Bhāgavatam* (11.2.40) it is also said:

*evam-vrataḥ sva-priya nāma-kīrtya
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyah*

In the hearts of those who adopt such a pure vow, the sprout of *prema* (*bhāva*) blossoms into *anurāga* which softens the heart and fills one with a deep sense of attachment (*mamatā*) for the Lord. This occurs by chanting the holy name of one's most dearly beloved Lord. At such a time, one rises above the condition of the general mass of people. One becomes indifferent to public opinion and doesn't seek approval for his activities. By his natural disposition (of *prema*), the devotee sometimes bursts out into laughter just like an intoxicated person, sometimes he begins to weep bitterly, sometimes he begins to call the name of the Lord in a loud voice, sometimes he begins to sing of the Lord's attributes in a sweet and melodious voice, and sometimes, when he witnesses his dearly beloved directly before his eyes, he begins to dance in a most captivating manner in order to charm the Lord.

This verse is cited in *Bhakti-rasāmṛta-sindhu* (1.4.6) as an example of *prema* arising from *bhāva* attained through *vaidhī-sādhana*. The purport of the verse is that by performing *śravaṇa* and *kīrtana* of the Lord's holy name in the stages of *ruci* and *āsakti*, *bhāva* manifests within the heart. By continued performance of *harināma* with deep attachment in the stage of *bhāva*, the heart becomes melted and one becomes overwhelmed with a deep sense of possessiveness (*mamatā*) in relationship to the Lord. This matured state of *bhāva* then transforms into *prema*. The various symptoms mentioned in this verse are *anubhāvas* or outward manifestations of *prema*.

In citing the following *śloka*s in his *Bhakti-sandarbhā*, *Anuccheda* 270-271, Śrīla Jīva Gosvāmī has pointed out that loud performance of *saṅkīrtana* is the foremost method to please the Lord in *Kali-yuga*:

*kṛte yad dhyāyato viṣṇuṁ tretāyām yajato makhaiḥ
dvāpare paracaryāyām kalau tad hari kīrtanāt*

Whatever results are acquired in *Satya-yuga* by meditation on Lord Viṣṇu, in *Tretā-yuga* by the performance of sacrifice, and in *Dvāpara-yuga* by service rendered to the Deity form of the Lord

are obtained in *Kali-yuga* simply by *sri hari-kirtana*. (*Śrīmad-Bhāgavatam*, 12.3.52)

*dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rccayan
yad-āpnoti tad-āpnoti kalau saṅkīrtya keśavam*

By chanting the holy name of Śrī Keśava in *Kali-yuga*, a *sādha-ka* obtains all the results that are gained in *Satya-yuga* by meditation, in *Tretā-yuga* by performance of sacrifice, and in *Dvāpara-yuga* by worship of the Deity. (*Viṣṇu Purāṇa*, 6.2.17)

*kalim sabhājayantyāryā guṇajñāḥ sārabhāgināḥ
yatra saṅkīrtanenaiva sarvaḥ svārtho 'bhilabhyate*

O King! In *Kali-yuga* simply by chanting the holy name of the Lord, one can obtain all the desired goals of life available in all the *yugas*. Knowing this, Āryans or those highly esteemed in terms of culture and religion, who know the actual merit of all things, praise *Kali-yuga*. (*Śrīmad-Bhāgavatam*, 11.5.36)

In the *Bhakti-sandarbha*, *Anuccheda* 273, quoting from the book *Śrī Vaiṣṇava-cintāmaṇi*, the importance of *nāma-saṅkīrtana* is said to be superior to the process of *smaraṇa*, remembrance:

*aghacchit smaraṇam viṣṇor bahv-āyāsena sādhyate
oṣṭha spandana-mātreṇa kīrtanantu tato varam*

Remembrance of Śrī Kṛṣṇa, who destroys all sins, is accomplished with great endeavor, for it is very difficult to withdraw the mind from the unlimited varieties of worldly sense objects and concentrate it upon Viṣṇu. But *sri kīrtana* is easily accomplished simply by vibrating the lips. Therefore, it is superior to and more effective than the process of *smaraṇa*.

The *Nāradya Purāṇa*, describing *bhagavan-nāma-kīrtana* as supremely glorious, has declared it to be the sole means of rectification for the *jīvas* of *Kali-yuga*.

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāstyeva nāstyeva nāstyeva gatiṁ-anyathā*

In the *Bhakti-sandarbha*, Śrīla Jīva Gosvāmī, while describing the unending glories of the holy name, has told one reason why *harināma-saṅkīrtana* is so extensively praised in *Kali-yuga*. He has said that in other *yugas* the Supreme Lord personally instructed the system of religion (*dhyāna*, *yajña*, and so on) for those particular ages by practicing it Himself. In those *yugas* He did not teach the process of *nāma-kīrtana* by His personal behavior. However, in *Kali-yuga*, Śrī Bhagavān, seeing the predicament of the *jīvas*, personally taught them the method of *nāma-kīrtana* by practicing it Himself in the form of Śrī Gaurāṅga. *Nāma-prema mālā gāṇthī' parāila saṁsāre*—"The Lord wove a wreath of the holy name and *prema* with which He garlanded the entire material world." (*Caitanya-caritāmṛta*, Ādi, 4.40)

Therefore in *Kali-yuga*, the glories of *nāma-kīrtana* are so much praised. Śrīla Jīva Gosvāmī has consequently said (*Bhakti-sandarbha*, *Anuccheda* 273):

*ataeva yadyanyāpi bhaktiḥ kalau karttavyā
tadā tat-samyoge naivet-yuktam*

In *Kali-yuga*, if another *aṅga* of *bhakti* is performed, it must be accompanied by *harināma-saṅkīrtana*.

Śrīla Sanātana Gosvāmī has also said that *harināma-saṅkīrtana* is the foremost among all the *aṅgas* of *bhakti*, such as *smaraṇa*, and so on.

*manyāmahe kīrtanam eva sattamaṁ
lolātmakaika svahṛdi sphurat smṛteḥ
vāci svayukte manasi śrutau tathā
divyat parān-apy-upakurvadātmavat
(Bṛhad-Bhāgavatāmṛtam, 2.3.148)*

The Lord's associates in *Vaikuṇṭha* said: In our opinion, *kīrtana* is superior to *smaraṇa* because remembrance manifests only

within the mind which is by nature unsteady. *Kīrtana*, however, manifests on the tongue and vocal organs and automatically creates an impression upon the mind. In the end the sound of *kīrtana* not only satisfies the sense of hearing, but it pleases all those who hear it just as it does for the self.

In *smaraṇa* there is no such power, therefore *kīrtana* alone is capable of controlling the mind which is ever more flickering than the wind. Besides, the mind cannot perform *smaraṇa* without *kīrtana*. Other than *kīrtana*, there is no other method by which the mind can be made steady—this is the deep and confidential meaning of this *sloka* of Śrīla Sanātana Gosvāmī.

Out of many different types of *śrī kṛṣṇa-kīrtana*, chanting of the holy name of Kṛṣṇa or *nāma-saṅkīrtana* is the best and the most suitable to be taken up. By *śrī kṛṣṇa-nāma-saṅkīrtana*, the wealth of *kṛṣṇa-prema* very quickly makes its appearance in the heart of the *sādhaka*. *Śrī nāma-saṅkīrtana* is itself competent to generate the wealth of *prema* without reliance upon any other methods. Therefore, *śrī nāma-saṅkīrtana* is pre-eminent among all the *aṅgas* of *bhakti*. *Śrī nāma-saṅkīrtana* is both the means of attainment, *sādhana*, as well as the object to be attained, *sādhya*—this is the conclusion of Śrī Sanātana Gosvāmī and all Vaiṣṇava ācāryas possessed of *prema*.

*kṛṣṇasya nānā vidha-kīrtaneṣu
tan-nāma saṅkīrtanam eva mukhyam
tat-prema-sampajjanane svayam drāk
śaktam tataḥ śreṣṭhatamam matam tat
śrī kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ
premṇā samāsvādanabhaṅgi-pūrvam
yat sevyate jihvikayā 'virāmaṁ
tasyā 'tulaṁ jalpatu ko mahatvam
(Bṛhad-Bhāgavatāmṛtam, 2.3.158-159)*

Although there are many varieties of *kṛṣṇa-kīrtana*, *nāma-saṅkīrtana* is the foremost. This is because *nāma-saṅkīrtana* has the power to easily manifest the wealth of *prema*. Therefore, in the opinion of all, *kīrtana* is the best process. The happiness that

is obtained by the tongue which incessantly tastes the nectar of *śrī kṛṣṇa-nāma* with heartfelt love is beyond comparison. Who can describe its greatness?

To loudly chant the holy name, form, qualities and pastimes of the Supreme Lord under the direction of pure Vaiṣṇavas is called *kīrtana*. In Śrīla Jīva Gosvāmī's *Bhāgavatam* commentary known as *Krama-sandarbha*, he has written the following in connection with *saṅkīrtana*:

bahubhir militvā tad-gāna sukhaṁ śrī kṛṣṇa gānam

When many persons chant the name of the Lord in a loud voice with faith for the pleasure of Śrī Kṛṣṇa, it is called *saṅkīrtana*.

One other point we should bear in mind is that according to the *śāstras*, the glories of *śrī harināma-kīrtana* have been exalted hundreds of times over the process of *harināma-japa*. This is because one who performs *japa* purifies only himself, whereas, one who performs loud *nāma-saṅkīrtana* purifies himself as well as all who hear the chanting.

This is indicated in the *Nāradiya Purāṇa* in a statement by Prahlaḍa Mahārāja:

*japato harināmāni sthāne śata-guṇādhikah
ātmanāñca putātyuccair-japan śrotṛṇ punāti ca*

Chanting the holy name of Lord Hari loudly is a hundred times more powerful than chanting softly. A person who chants loudly purifies himself as well as those who hear him chanting.

Some people think that the *māha-mantra*—Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare—is to be recited only as *japa*. They prohibit the loud chanting of this *mahā-mantra*. But Śrī Caitanya Mahāprabhu, who personally practiced and propagated *bhagavan-nāma-saṅkīrtana*, has declared this *mantra* to be the *mahā-mantra* of *Kali-yuga*. He personally practiced *japa* of this *mahā-mantra*, recording the number of names He chanted.

In addition, He performed *saṅkīrtana* in which there was no recording of the number of names chanted while deeply overwhelmed in spiritual emotion, with arms upraised, either alone or collectively. Much evidence of this is available in *Śrī Caitanya-bhāgavat* and in the sacred books of Śrī Kavi Karnaṇpūra and other *gosvāmīs*. Therefore, *sādhakas* can perform *japa* of this *mahā-mantra* like *nāmācārya* Śrīla Haridāsa Ṭhākura, and they can also perform *kīrtana* by uttering the holy name in a loud voice.

(64) Śrī Vṛndāvana-vāsa
(Residing in Śrī Vṛndāvana)

Śrī Vṛndāvana Dhāma is super-excellently glorified because it is the eternal abode of the divine and charming pastimes of Svayaṁ Bhagavān Vrajendra-nandana Śrī Kṛṣṇa who is the embodiment of *rasa* and the complete personification of majesty and sweetness. Śrī Vṛndāvana is anointed with the sublime pastimes of Mahābhāva-mayī Śrīmatī Rādhikā and Rasarāja Śrī Kṛṣṇa. By residing there and performing *sādhana* and *bhajana*, *sādhakas* may easily obtain manifestation of these transcendental pastimes within their hearts. The resolute determination to reside in Vraja displayed by the most highly esteemed Six Gosvāmīs is without precedent. Śrīla Prabodhānanda Sarasvatī has said in his *Śrī Vṛndāvana-mahimāmṛta*, Śataka 12.78:

śrī vṛndāvana mama pāvanam tvam eva
śrī vṛndāvana mama jīvanam tvam eva
śrī vṛndāvana mama bhūṣanam tvam eva
śrī vṛndāvana mama sad yaśas tvam eva

○ Vṛndāvana, You are my purifier! ○ Vṛndāvana, You are my life! ○ Vṛndāvana, You are my ornament! ○ Vṛndāvana, You are my virtuous fame!

In *Stavāvalī*, Śrīla Dāsa Gosvāmī has said:

*na cānyatra kṣetre hari-tanu-sanāthe 'pi sujanād
rasāsvādāṁ premṇā dadhad api vasāmi kṣaṇam api
samaṁ tv etad grāmyāvalibhir abhitanvann api kathāṁ
vidhāsyē saṁvāsaṁ vraja-bhuvana eva pratibhavam
(Sva-niyama daśakam, 2)*

In this *śloka*, Śrīpāda Raghunātha Dāsa Gosvāmī has, with great affection, displayed deep faith toward Vraja Dhāma. Adopting unflinching resolve for residence in Vraja, he says: “Even if in some other *dhāma* the Śrī Vighraha of Śrī Kṛṣṇa is present and there is opportunity there to relish *hari-kathā* with great love flowing from the mouths of elevated devotees, I have no desire to live in such a place, even for a moment. But even if I must live in the company of vulgar persons who converse only about mundane topics, I will live in Vraja-bhūmi life after life.”

Out of the above-mentioned sixty-four *aṅgas* of *bhakti*, the last five are the most excellent. Even by slight contact with these items undertaken without offense, *bhāva-bhakti* makes its appearance due to their extraordinary power. By obtaining *niṣṭhā* in the performance either of one or of several of these principal *aṅgas*, one is sure to obtain perfection.

(5) Sevāparādha

32 Offenses to be Avoided in Service

Yathā Āgame—

yānairvā pādukair-vāpi gamanaṁ bhagavad-gr̥he devotsavādy asevā ca apraṇāmas tad-agrataḥ ucchiṣṭe vāpy aśauce vā bhagavad vandanādikam eka-hasta-praṇāmas ca tat purastāt pradakṣiṇam pāda-prasāraṇaṁ cāgre tathā paryaṅka-bandhanam śayanaṁ bhakṣaṇaṁ cāpi mithyā-bhāṣaṇam eva ca uccair-bhāṣā mitho jalpa rodanādi tad-agrataḥ nigrahānugrahau caive niṣṭhura-krūra-bhāṣaṇam kambalāvaraṇaṁ caiva para-nindā para-stutiḥ aślīla-bhāṣaṇaṁ caiva adhovāyu-vimokṣaṇam śaktau gauṇopacāras ca anivedita-bhakṣaṇam tat-tat-kālobbhavānāṁ ca phalādīnām anarpaṇam viniyuktāvasiṣṭasya vyañjanādeḥ samarpaṇam pr̥sthī kṛtyāsaṇaṁ caiva pareṣāṁ abhivandanam gurau maunaṁ nija-stotraṁ devatā-nindanaṁ tathā aparādhās tathā viṣṇor dvātriṁśat parikirtitāḥ.

varāhe ca aparādhās ca te 'pi saṅkṣipyā likhyante yathā—
“rājānna-bhakṣanaṁ, dhvāntāgāre hareḥ sparsaḥ, vidhiṁ vinā hary-ūpasarpaṇaṁ, vādyam vinā tad-dvārodghāṭanaṁ, kukkurādi-duṣṭa-bhakṣya-saṅgrahaḥ, arccane mauna-bhaṅgaḥ, pūjā-kāle viṁ utsargāya gamanaṁ, gandha-mālyādikamadattvā dhūpanam, anarha puṣpeṇa pūjanam.

akṛtvā dantakāṣṭhaṁ ca kṛtvā nidhuvanaṁ tathā spr̥ṣṭvā rajas-valām dipam tathā mṛtakam eva ca raktaṁ nīlam adhutaṁ ca pārakyaṁ malinaṁ paṭam paridhāya, mṛtaṁ dṛṣṭvā vimucyāpānamārutaṁ krodham kṛtvā śmaśānaṁ ca gatvā bhuktvāpy ajīṇabhuk bhuktvā kusumbham piṇyākam tailābhyagam vidhāya ca hareḥ sparśo hareḥ karma karaṇam pātakāvaham.

tathā tatraivānyatra—bhagavac-chāstrānādara—pūrvakam anya śāstra—pravartanam, śrī mūrti sammukhe tāmbūla carvaṇam, eraṇḍādi—patrastha—puṣpair arcanam, āsura kāle pūjā, piṭhe bhūmau vā upaviśya pūjanam; snapana kāle vāma hastena tat-sparśaḥ, paryuṣitai yācitair vā puṣpair arcanam, pūjāyām niṣṭhīvanam, tasyām svagarva pratipādanam, tiryak puṇdra-dhṛtiḥ, aprakṣālita-pādatve 'pi tan-mandira-praveśaḥ,

avaiṣṇava pakva nivedanam, avaiṣṇava dṛṣṭena pūjanam, vigh-
 neśama pūjayitvā kapālinam dṛṣṭvā vā pūjanam, nakhāmbhaḥ
 snapanam, gharmāmbuliptarve 'pi pūjanam, nirmālya
 laṅghanam, bhagavac-chapathādayo 'nye ca jñeyāḥ.

Śrī Bindu-vikāśini-vṛtti

It has been previously stated that one must give up offenses in regards to service. In the *Āgama sāstra* these *sevāparādhas* are said to be of thirty-two types: (1) to enter the temple wearing sandals, (2) to enter the temple seated on a palanquin, (3) to disrespect or to fail to observe the festivals of one's cherished deity (*iṣṭa-deva*), (4) to not offer prostrated obeisances to one's cherished deity although being present directly before Him, (5) to offer prayers to the Lord without washing the hands and mouth after eating, (6) to offer prayers to the Lord in an unclean condition, (7) to offer obeisances with only one hand, (8) to show one's back to the Lord while circumambulating. (In circumambulating the Lord, one first passes along the right side of the deity, then behind the back, next along the left side and finally one comes face to face with the deity again. As one continues circumambulating, one must turn so as to avoid showing one's back to the deity as one passes in front of Them. To fail to do so is an offense), (9) to spread one's feet in front of the deity, (10) to sit in front of the deity with hands binding one's raised knees, (11) to lie down in front of the deity, (12) to eat in front of the deity, (13) to tell lies in front of the deity, (14) to speak loudly before the deity, (15) to converse with one another about mundane subjects before the deity, (16) to shed tears on account of earthly matters before the Lord, (17) to show favor to or to reprimand someone before the deity, (18) to speak harshly to others in front of the deity, (19) to wear a coarse blanket in front of the Lord or while serving the deity, (20) to blaspheme others in front of the deity, (21) to praise others, (22) to use obscene language before the Lord, (23) to pass wind before the Lord, (24) to serve the Lord by offering Him secondary or minor articles although

competent to offer first-class items (i.e., at the time of worshipping the deity, if one is competent to offer all the principal paraphernalia of worship such as flowers, *tulasī*, incense, lamp, and food offerings, but instead offers only secondary items like water, it is an offense), (25) to eat food items that are not offered to the Lord, (26) to not offer the Lord the fruits and flowers that are in season, (27) to personally enjoy the first portion of anything or present it to someone else and then offer the remainder to the Lord, (28) to sit with one's back to the deity, (29) to offer obeisances or salutation to others in front of the deity, (30) to remain silent in front of one's spiritual master, that is, to not offer prayers and obeisances to him or to remain silent without responding to his questions, (31) to praise oneself, and (32) to slander the *devatās*. These are the thirty-two types of *sevā aparādha*. One should strictly avoid them.

Other *sevā aparādhas* that have been mentioned in the *Varāha Purāṇa* are briefly stated here as follows: to eat grains supplied by the king or government; to touch the deity in a house or temple permeated by darkness; to approach the deity without following the scriptural regulations; to open the door of the temple without ringing a bell or making any sound; to collect items which have been left by a dog or other animals; to break one's silence at the time of worshipping the deity; to go out in order to evacuate at the time of worship; to offer incense without first offering scents and flower garlands; to worship with forbidden flowers; to worship the Lord without cleansing one's teeth or without bathing after sexual intercourse; to worship the deity after touching a woman in menstruation, a lamp or a dead body; to worship the Lord wearing red or blue clothes, unwashed or dirty clothes or clothes belonging to another; to worship the deity after seeing a dead body; to pass wind while worshipping the deity; to worship the Lord in anger, after visiting a cremation ground, or in a state of indigestion; and to touch and worship the deity after taking an oil massage. To commit any of these activities is an offense.

In other *sāstras* as well there are *sevā aparādhas* that are worthy of attention: to propagate other *sāstras* while disregarding

those that are related to the Lord; to chew betel (*tāmbūla*) in front of the deity; to worship the deity with flowers kept in the leaves of castor plants or other forbidden plants; to worship at forbidden times (when demoniac influences are prominent); to worship while sitting on a four-legged wooden stool or without any sitting mat (*āsana*); to touch the deity with the left hand at the time of bathing the Lord; to worship with stale flowers or with flowers which have already been asked for by others; to spit at the time of worship; "I am a great *pujāri*," to glorify oneself in such terms; to apply *tilaka* on the forehead in a curved manner; to enter the temple without washing one's feet; to offer food grains to the Lord cooked by a non-Vaiṣṇava; to worship the deity in the presence of a non-Vaiṣṇava; to worship the deity after seeing a Kāpālīka* without first offering worship to Lord Śrī Nṛsimhadeva; to bathe the Lord with water touched with the finger nails; to worship when the body is covered with perspiration; to step over the offerings to the Lord, and to take a vow in the name of the Lord. Many other *sevā aparādhas* have been mentioned in the scriptures.

*A Kāpālīka is a follower of a particular Śaiva sect of ascetics who carry human skulls and use them as receptacles for their food.

(6) Nāmāparādha-gurutva
(The Severity of Nāmāparādha)

*sarvāparādha kṛd api mucyate hari saṁśrayāt
harer apy aparādhān yaḥ kuryād dvipada pāṁśanaḥ
nāmāśrayaḥ kadācit syāt taratyeva sa nāmataḥ
nāmno 'pi sarva-suhṛdo hy aparādhāt patatyadhaḥ*

Śrī Bindu-vikāśinī-vṛtti

Sādhakas should remain thoroughly attentive to avoid committing all the above-mentioned offences. Even a person who has committed all kinds of offenses is redeemed by taking shelter at the lotus feet of Śrī Hari. If a most wretched and fallen person (a two-legged animal) who has committed severe offenses at the feet of Śrī Hari ever takes shelter of the holy name of Śrī Hari, then the holy name alone mercifully delivers him from all such offenses. There is no doubt of this whatsoever. Therefore, *śrī harināma* is the best friend of all. But if one should commit an offense at the feet of *śrī harināma*, his falldown is inevitable. (The above two verses are quoted from *Bhakti-rasāmṛta-sindhu*, 1.2.119-120)

(7) Nāmāparādhah

atha nāmāparādhā daśa: yathā—vaiṣṇava-nindādi-vaiṣṇavā-parādhah; viṣṇu-śivayoḥ prthag-īśvara-buddhiḥ; śrī gurudeve manuṣya-buddhiḥ; veda-purāṇādi sāstra-nindā; nāmni arthavā-dah; nāmni kuvyākhyā vā kaṣṭa-kalpanā; nāma-balena pāpe pravṛttiḥ; anya śubha karmabhi nāma-sāmya-mananam; aśrad-dha-jane nāmopadeśah, nāma mātātmye śrute 'pi aprītiḥ—iti daśadhā.

Śrī Bindu-vikāśinī-vṛtti

Ten kinds of *nāmāparādhā* will now be described in connection with the chanting of the holy name of the Lord.

(1) To commit offenses against the Vaiṣṇavas by slandering them, and so on (*nindā ādi*). The word *ādi* here refers to the six kinds of Vaiṣṇava *aparādhā* indicated in the following verse from the *Skanda Purāṇa* quoted in the *Bhakti-sandarbhā*, *Anuccheda* 265:

*hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ*

To beat Vaiṣṇavas, to slander them, to bear malice or envy against them, to fail to welcome them, to become angry with them, and to not feel happiness upon seeing them—by these six types of Vaiṣṇava *aparādhā*, one falls down to a degraded position.

(2) To consider Lord Śiva to be the Supreme Lord, separate and independent from Lord Viṣṇu.

(3) To consider Śrī Gurudeva to be an ordinary human being.

(4) To slander the Vedas, Purāṇas and other scriptures.

(5) To consider the praises of *śrī harināma* to be imaginary, in other words, to consider that the praises which have been described in the *sāstras* in reference to *harināma* are not actually present in the holy name.

(6) To give an unauthorized and misleading explanation of *śrī harināma*, in other words, to abandon the established and reputed meaning of the *sāstras* and foolishly concoct some futile explanation; for example—because the Lord is incorporeal, *nirākāra*, formless, *arūpa*, and nameless, *anāma*, His name is also imaginary.

(7) To engage in sinful activities again and again, knowing that there is such power in the holy name that simply by uttering *śrī harināma* all sins are vanquished.

(8) To consider all kinds of religious or pious activities to be equal to *śrī harināma*.

(9) To instruct faithless persons about *śrī harināma*.

(10) To not awaken love for the name in spite of hearing the glories of *śrī nāma*.

These ten offenses must certainly be avoided. In the practice of *hari-bhajana*, one should first of all be very attentive to avoid all *sevā aparādhas* and *nāmāparādhas*. One should know these *aparādhas* to be severe obstacles on the path of *bhajana* and vigorously endeavor to give them up. Without giving up these offenses, there can be no question of advancement in *bhajana*; rather, the *sādhaka's* falldown is assured.

The *sādhaka* should also be vigilant not to commit any *sevā aparādhas* in the matter of *arcana* or worship of the deity. *Sevā aparādhas* which are committed unknowingly in the course of serving the deity are mitigated by wholehearted surrender unto Lord Hari, by offering prayers unto Him and, in particular, by taking shelter of *śrī harināma*. The holy name mercifully forgives all one's *sevā aparādhas*. *Śrī harināma* is even more merciful than the *Śrī Vighraha*. But if in spite of taking shelter of *śrī harināma* one is inattentive again in the matter of *nāmāparādha*, then his falldown is assured.

(8) Vaidhī-bhakti

atha vaidhī lakṣaṇam—śravaṇa kīrtanādīni śāstra śāsana bhayena yadi kriyante tadā vaidhī bhaktiḥ.

Now the symptoms of *vaidhī-bhakti* are being described. If the aṅgas of *bhakti* such as *śravaṇa* and *kīrtana* are performed out of fear of scriptural discipline, it is called *vaidhī-bhakti*.

Śrī Cakravartipāda's Sanskrit Commentary

athātra sādhanādaḥ pravṛtti-sāmānye kutracit lobhasya kāraṇatvaṁ kutracit śāstra śāsanasya. tatra ca yasyām bhaktau lobhasya kāraṇatvaṁ nāsti kintu śāstra-śāsanasyaiva sā vaidhī-tyāha yatreṭi. rāgo 'tra śrī-mūrter-darśanād-daśama-skandhiya-tat-tal-lilā śravaṇād-bhajane lobhas-tad-anavāptatvāt-tad-anad-hīnatvād-dhetoḥ śāstrasya śāsanenaiva yā pravṛttir-upajāyate sā bhaktir-vaidhī ucyate.

Śrī Bindu-vikāśinī-vṛtti

Bhakti is of two kinds: *vaidhī-bhakti* and *rāgānugā-bhakti*. The aṅgas of *sādhana* which are performed on the path of *bhakti* of both these types are generally considered to be one and the same. Nonetheless, there is a specific distinction between them. In some devotees intense longing or greed (*lobha*) is the cause of engagement in *bhakti*; whereas, in others the discipline of the *śāstras* is the cause of engagement in *bhakti*. *Sādhana-bhakti* which is not inspired by intense longing, but is instigated instead by the discipline of the *śāstra* is called *vaidhī-bhakti*.

yatra rāgānavāptatvāt pravṛttir upajāyate
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate
(*Bhakti-rasāmṛta-sindhu*, 1.2.6)

One should understand what is meant by the discipline of the *śāstra*. In *Śrīmad-Bhāgavatam* and all the scriptures, *bhagavad-*

bhakti is said to be the supreme duty for the *jīvas*. If a person fulfills all his worldly obligations but does not engage in *hari-bhājana*, he descends to a dreadful hell.

*ya eṣāṁ puruṣaṁ sākṣād-ātma-prabhavam-īśvaram
na bhajanty-avajānanti sthānād-bhraṣṭāḥ patanty-adhaḥ
(Śrīmad-Bhāgavatam, 11.5.3)*

The original Supreme Lord is Himself the creator of the four *varṇas* and four *āśramas*. He is the Lord, the controller, and the soul of them all. Therefore, if anyone belonging to the four *varṇas* and *āśramas* fails to worship the Lord and disrespects Him instead, he is deprived of his position, social status (*varṇa*), and *āśrama* and falls down to hell.

In the *Śrī Caitanya-caritāmṛta* (*Madhya*, 22.26), Śrīla Kavi-rāja Gosvāmī has described the substance of this *śloka* in the verse given below:

*cari varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje*

The *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras* may perfectly carry out their *varṇa-dharma*. The *brahmacārīs*, *gṛhastas*, *vānaprasthas*, and *sannyāsīs* may thoroughly execute their *āśrama-dharma*. If, however, they do not worship Śrī Kṛṣṇa, then although they may obtain elevation due to material prestige, their piety will wane, and they will most certainly fall down to the hell known as Raurava.

In the *Śrīmad-Bhāgavatam* (7.1.32), Devarṣi Nārada has said:

tasmāt kenāpy upāyena manaḥ kṛṣṇe nivesāyet

The basic and primary aim of all types *sādhana* is to fix the mind on Kṛṣṇa by whatever method is effective.

This is stated in the *Padma Purāṇa* also:

*smartavyaḥ satataṁ viṣṇur vismartavyoḥ na jātucit
sarve vidhi niṣedhāḥ syur etayor eva kiṅkarāḥ*

That which has been ascertained in the *sāstras* to be duty for the *jīvas* is called *vidhi*, regulation, and that which has been forbidden is called *niṣedha*, prohibition. *Vaidha-dharma* for the *jīvas* or religion that is enacted in accordance with scriptural regulations involves observance of the rules and giving up prohibitions. One should remember Lord Viṣṇu at all times—this is the basis of all positive injunctions or *vidhi*. All the regulations of *varṇa* and *āśrama* are attendants of this primary injunction. Never forget the Lord at any time—this is the basis of all prohibitory injunctions or *niṣedha*. All the prohibitory injunctions such as the avoidance of sins, abandonment of apathy toward the Lord, and atonement of sins, are attendants of this primary prohibition. To observe these rules and prohibitions is to accept the discipline and direction of the scriptures. When the *jīvas* are engaged in *bhakti* out of fear of violating the directions of the *sāstras* it is called *vaidhī-bhakti*.

By taking *darśana* of the Śrī Vighraha of the Lord and by hearing the sweetness of the pastimes of Śrī Kṛṣṇa in childhood, boyhood, and youth, as described in the tenth canto of *Śrīmad-Bhāgavatam*, intense longing (*lobha*) arises for the practice of *bhājana*. When intense longing has not arisen (in other words, when *lobha* is not the cause of one's engagement in *bhakti*) and the discipline of the *sāstra* is alone the cause for such engagement, it is called *vaidhī-bhakti*.

(9) Rāgānugā-bhakti

atha rāgānugā-lakṣaṇam—nijābhimata vraja-rāja-nandanasya sevā prāpti-lobhena yadi tāni kriyante tadā rāgānugā bhaktiḥ; yad uktam—

*sevā sādḥaka-rūpeṇa siddha rūpeṇa cātra hi
tad bhāva lipsunā kāryā vraja-lokānusārataḥ
kṛṣṇam smaran janañcāsyā preṣṭham nijasamīhitam
tat-tat-kathā rataścāsau kuryād vāsam vraje sadā
sādḥaka rūpeṇa yathāvasthita-dehena siddha-rūpeṇa antaś-
cintitābhiṣṭa-tat sevopayogi dehena. tasya vrajasthasya śrī kṛṣṇa
preṣṭhasya yo bhāvo rati-viśeṣas tal-lipsunā. vrajalokās tat-tat
kṛṣṇa preṣṭha-janāḥ śrī rādhā-lalitā-viśākhā-rūpa mañjaryyādyaś
(1) tad-anugatāḥ śrī rūpa gosvāmī-prabhṛtayaś ca (2) teṣām
anusārataḥ. tathā ca siddha rūpeṇā mānasī sevā śrī rādhā-lalitā-
viśākhā-śrī rūpa mañjaryyādīnām anusāreṇa karttavyā. sādḥaka
rūpeṇa kāyiky ādi sevātu śrī rūpa-sanātanādi vraja-vāsinām
anusāreṇa karttavyety arthaḥ. etena braja-loka padena vrajastha
śrī rādhā-lalitādyā eva grāhyās tāsām anusāreṇaiva sādḥaka
dehena kāyikyādi-sevāpi karttavyā. evaṁ sati tābhir guru-
padāśrayaṇaikādaśī-vrata śālagrāma tulasī sevādayo na kṛtāstad
anugater asmābhir api na karttavyā ityādhunikānām vimatam
api nirastam.*

*ataeva śrī jīva gosvāmī-caraṇair api asya granthasya ṭikāyām
tathaivoktam. yathā—vraja-lokās tat tat kṛṣṇa preṣṭha-janās tad
anugatās ca iti. atha rāgānugāyāḥ paripāṭimāha kṛṣṇam ityādinā.
preṣṭham sva-priyatamam kiśoraṁ nandanandanam smaran
evam asya kṛṣṇasya tādṛśa-bhakta-janam. athaca svasya samyag-
īhitam sva-samāna-vāsanam iti yāvat. tathāca tādṛśam janam
smaran vraje vāsam sadā kuryāt. sāmārthyē sati śrīman nanda-
vrajāvāsa-sthāna-vṛndāvanādaū śarīreṇa vāsam kuryāt. tad
abhāve manasāpity arthaḥ.*

Śrī Bindu-vikāśinī-vṛtti

*Bhakti which involves the practice of the aṅgas of bhakti such
as śravaṇa and kīrtana carried out by sādḥakas with intense long-*

ing (*lobha*) to obtain the service of their innermost desired object, Vrajarāja-nandana, Śrī Kṛṣṇa, is called *rāgānugā-bhakti*.

Rāgānugā-bhakti is performed in two ways: (1) with the *sādhaka-rūpa*—with the external body through execution of the *aṅgas* of *bhakti*, and (2) with the *siddha-rūpa*—with the internally conceived body that is suitable for carrying out the perfected service (*prema-sevā*) for which one aspires. Residing in Vraja with an intense desire to obtain one's cherished object Śrī Kṛṣṇa and the divine sentiments (*bhāva*) of His beloved associates (that is, *rati* towards Śrī Kṛṣṇa), one should follow in the footsteps of the eternal residents of Vraja, the dear associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī. One should also adhere to their followers such as Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, and others. With one's internally conceived body, *siddha-rūpa*, one should execute service within the mind (*mānasī-sevā*) in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī. With the external body, *sādhaka-rūpa*, one should carry out bodily services following in the wake of perfectly realised devotees such as Śrī Rūpa and Sanātana who are also residents of Vraja.

If someone raises the objection that the word '*vraja-loka*' refers only to Śrī Rādhā, Lalitā, and others, then with the *sādhaka-deha* (the external body) one should perform bodily services following in their wake. If this indeed were the case, then the followers of those eternal associates would not find it necessary to carry out the *aṅgas* of *bhakti* such as taking shelter of a spiritual master (*śrī guru padāśraya*), observance of Ekādaśī, worship of *śālagrāma*, worship of *tulasī*, and so on, since it is not mentioned anywhere that Śrī Rādhā and Lalitā ever performed such activities. However, this erroneous conclusion (*apasiddhānta*) held by skeptics who have taken shelter of modern adverse opinions is also refuted by the word *vraja-loka*.

In his commentary to this *śloka* of *Śrī Bhakti-rasāmṛta-sindhu* (1.2.295), Śrīla Jīva Gosvāmīpāda has explained the same thing; namely, that the word *vraja-loka* refers to the dearest associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpa Gosvāmī and

others. Therefore, one should perform internal service (*mānasī-sevā*) through the medium of the *siddha-deha* by following in accordance with Śrī Rūpa Mañjarī and other Vrajavāsīs. With the *sādhaka-deha*, one should perform bodily service by following Śrī Rūpa Gosvāmī and others.

Comment

According to the conclusion of the Six Gosvāmīs, Śrīla Kavirāja Gosvāmī and other *rasika* Vaiṣṇava *ācāryas*, the *lilā-rasa* of Vrajendra-nandana Śrī Kṛṣṇa is the object to be tasted by *rāgānugā-sādhakas*. But it is not possible to taste the *lilā-rasa* of Śrī Kṛṣṇa without entering into *śrī gaura-lilā*. In other words, only through the medium of *gaura-lilā* is it possible to taste the *lilā-rasa* of Śrī Kṛṣṇa. In *Śrī Caitanya-caritāmṛta* (Madhya 25.271, 274), Śrīla Kavirāja Gosvāmī has stated this as follows:

kṛṣṇa-lilā amṛta-sāra, tāra śata śata dhāra
daśa-dike vahe yāhā haite
se caitanya-lilā haya, sarovara akṣaya,
manohamśa carāha' tāhāte

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarine pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Lord Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swanlike mind! Please wander on this transcendental lake.

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' kareṇa vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pai sarva-kāla,
bhakta-haṁsa karaye āhāra

The devotees situated in various transcendental moods are like swans and *cakravāka* birds who play upon the transcendental lake of Kṛṣṇa's pastimes. The sweet bulbs of the stalks of lotus flowers are the sportive amorous pastimes of Śrī Kṛṣṇa. Śrī Kṛṣṇa

eternally enacts such pastimes and, consequently, they are the foodstuff for the swanlike devotees who have taken shelter of Śrī Gaurasundara who is the eternal embodiment of *vipralambha-rasa* and identical in form to Śrī Kṛṣṇa, the eternal embodiment of *sambhoga-rasa*.

In his book *Prārthanā* (13), Śrīla Narottama Ṭhākura has similarly written:

*gaura-prema rasāmṛtave se taraṅge yebā dūbe
se rādhā-mādhava-antaraṅga*

Gaura-prema is an ocean of *rasa*. Those who submerge themselves in the waves of that ocean, emerge in the waves of the confidential and intimate service of Rādhā-Mādhava.

Śrīla Kavirāja Gosvāmī and Śrīla Narottama Ṭhākura have composed the above verses for the benefit of *rāgānugā-sādhakas*. Therefore, *rāgānugā-sādhakas* should taste *kṛṣṇa-līlā* through the medium of *gaura-līlā*. Consequently, it is essential for *sādhakas* to remember *gaura-līlā* and to follow the eternal associates of Lord Caitanya. Since it is necessary to follow the *gaura-parikaras*, it is certainly imperative that one observe the *aṅgas* of *bhakti* (*guru-padāśraya*, *Ekādaśī-vrata*, *tulasī-sevā*, *śrī śālagrāma-sevā* and so on) which were practiced by the foremost associates such as Śrīla Rūpa Gosvāmī and others. There is no doubt about this.

Śrī Rūpa Gosvāmī, who is an eternal associate of Śrī Gaurasundara, serves Śrī Rādhā-Kṛṣṇa as Śrī Rūpa Mañjarī in *kṛṣṇa-līlā*. Śrī Rūpa Mañjarī, appearing as Śrīla Rūpa Gosvāmī with the attitude of a *sādhaka*, weeps again and again and prays anxiously to obtain the service of Śrī Yugala. Sometimes while praying in this way, he would become so deeply immersed in the emotional trance of Rūpa Mañjarī that he would taste the happiness of direct service. Therefore, *rāgānugā-sādhakas* must certainly follow Śrī Rūpa-Sanātana and other *gosvāmīs*. Opposed to this are those who vainly consider themselves as *rasika-sādhakas* but who do not adopt the *aṅgas* of *bhakti*, such as *guru-padāśraya* and *Ekādaśī vrata*. They can never obtain the service of Śrī Yugala.

This subject is extremely deep. Without the mercy of Śrī Gurudeva or *suddha-rasika-bhaktas*, the *sādhaka* cannot con-

ceive of his *siddha-deha* (perfected spiritual body) by himself. Therefore, the contemplation of one's *nitya-siddha-deha* arises of its own accord only by the merciful indication of Śrī Guru-deva. By continual remembrance of *aṣṭa-kāliya-līlā* (the pastimes of Kṛṣṇa performed in eight divisions of the day), performed internally (*mānasī-sevā*) with the *nitya-siddha-deha*, one obtains *svarūpa-siddhi* (perception of one's eternal perfected form which occurs at the stage of *bhāva-bhakti*) and ultimately *vastu-siddhi*. (*Vastu-siddhi* is attained after giving up this body and taking birth in Kṛṣṇa's *bhauma-līlā*, from the womb of a *gopī*. After attaining the association of Kṛṣṇa's eternal associates and being purified of all final traces of material identification, when *prema* is intensified, one attains *vastu-siddhi*).

But one should always bear in mind that not everyone has the eligibility to perform *Yugala-sevā* by meditating in this way on Their supramundane (*aprākṛta*), daily pastimes. This practice must be concealed very diligently. One should not disclose these pastimes to ineligible persons. Until genuine greed (*lobha*) to enter into the *rāga-mārga* arises in the heart of the *jīva* bound by matter, this subject should be kept hidden from him. One remains ineligible to hear the confidential pastimes of Śrī Yugala which are saturated with *rasa* as long as the conception of the transcendental nature of the Lord's name, form, qualities, and pastimes has not implanted itself in the heart. In other words, one should understand that the name, form, qualities and pastimes of Śrī Kṛṣṇa are fully constituted of pure spiritual transcendence (*śuddha-cinmaya-svarūpa*). When ineligible persons hear or study these pastimes they recall only the illusory and mundane association of men and women and are thus compelled to fall down. Thus they sink down into the muck of debauchery. Therefore, judicious students, proceeding cautiously, may enter into this *līlā*, after having obtained the appropriate impressions (*saṁskāra*) for *aprākṛta-śṛṅgāra-rasa*, following the example of Devarṣi Nārada.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the *sādhaka* undertake the discipline (*sādhana*) of *rāgānugā-bhakti*. By following this method of

sādhana while still plagued with *anarthas* and without the appearance of genuine greed, the opposite effect will be produced. When genuine greed for *vraja-bhajana* arises, one should first of all take shelter of a dear devotee of Śrī Gaurasundara who is identical in every respect to Śrī Vrajendra-nandana. The beloved devotees of Lord Gaura will instruct us on the path of *rāgānugā-sādhana* in accordance with our eligibility. Otherwise, if one falls into bad association and by ill advice imitates the *bhajana* practices of those on the highest level of eligibility, then under the guise of adopting one's *siddha-deha* one will obtain only a harmful effect.

Some persons, distorting the meaning of the instruction that one should perform *bhajana* according to the residents of Vraja, consider themselves as Lalitā, Viśākhā, or others. Although males, they adopt a female dress and perform *bhajana* making themselves out to be *sakhīs*. By such practices, they destroy themselves and others. They think, "I am Lalitā", "I am Viśākhā." This attitude leads to *ahaṅgrahopāsanā* of the *māyāvādīs*. (*Ahaṅgrahopāsanā* is a type of worship in the course of which one considers himself to be identical with the object of worship). Such persons become offenders at the feet of Lalitā and Viśākhā and fall down to a most dreadful hell.

Without faithful adherence to the *vraja-gopīs*, no one is entitled to enter into the conjugal service of Yugala-kīśora. Even amongst the various types of *sakhīs*, the *mañjarī-sakhīs* are themselves followers of the *sakhīs*. The aspiration to perform *bhajana* in allegiance to the *mañjarī-sakhīs* was also exhibited by Śrīman Mahāprabhu. This is supported by *Śrīmad-Bhāgavatam* and the *sāstras* composed by our Gosvāmīs. In order to pursue *mañjarī-bhāva*, one must certainly follow the associates of Śrī Gaurasundara such as Rūpa and Sanātana Gosvāmīs. Śrīla Narottama Thākura has expressed this in his song dealing with the worship of *mañjarī-bhāva*. In one verse of this song, he has indicated his own heartfelt longing (*Prārthanā*, 39):

*śrī rūpa mañjarī-pada seī mora sampada
seī mora bhajana-pūjana
seī mora prāṇadhana seī mora ābharāṇa
seī mora jīvanera-jīvana*

Śrīla Narottama Ṭhākura says: "The lotus feet of Śrī Rūpa Mañjarī are my supreme wealth. To meditate upon and serve those lotus feet are my topmost methods of *bhajana* and *pūjana*. They are a treasure more precious to me than life itself. They are the ornament of my life. Not only that, they are the very life of my life."

He also says (*Prārthanā*, 40):

*śunī yāchi sādhu-mukhe bale sarva-jana
śrī rūpa-kṛpāya mile yugala-caraṇa
hā! hā! prabhu sanātana gaura-paribāra
sabe mili vāñchā-pūrṇa karaha āmāra
śrī rūpera kṛpā yena āmā prati haya
se-pada āśraya yāra, seī mahāśaya
prabhu lokanātha kabe saṅge lañā yābe
śrī rūpera pāda padme more samarpibe*

I have heard from the mouth of Vaiṣṇava *sādhus* that only by the mercy of Śrīla Rūpa Gosvāmī can one obtain the lotus feet of Śrī Yugala. Crying out, 'Alas! Alas!' again and again, Śrī Narottama Ṭhākura exclaims: "O Sanātana Prabhu! O supremely merciful Vaiṣṇava associates of Lord Gaura! All of you please fulfill my heart's longing. I pray again and again that the mercy of Śrī Rūpa Gosvāmī may shower down upon me. O what wonder! One who has attained the shelter of the lotus feet of Śrīla Rūpa Gosvāmī is indeed most fortunate. When will my Śrīla Gurudeva, Śrīla Lokanātha Gosvāmī, take me with him to meet Śrī Rūpa Gosvāmī and offer me at his lotus feet?" ❀

Now the methodology of *rāgānugā-bhakti* is being described. The *sādhaka*, continuously remembering Śrī Kṛṣṇa in the pastime form which is most cherished by him and the beloved asso-

ciates of Śrī Kṛṣṇa whom he desires to follow, should always reside in Vraja with great attachment to hearing their *līlā-kathā*. One should remember Kṛṣṇa as *navakīśora* (a fresh youth) and *naṭavara* (the best of dancers) and at the same time one should remember Śrī Rūpa Mañjarī and other *priya-sakhīs* of Śrī Kṛṣṇa who are deeply affected with the sentiments that one cherishes in his heart. Being intently focused on this kind of remembrance, the *sādhaka* should always live in Vraja. If one is capable, he should physically take up residence in Vṛndāvana (Vṛndāvana, Nandagāon, Varṣānā, Govardhana, Śrī Rādhā-Kuṇḍa, and other places in Vraja). Otherwise, he should adopt residence in Vraja within his mind.

In the *Śrī Caitanya-caritāmṛta* the following is said in connection with the cultivation of *rāgānugā-bhakti*:

*bāhya, antara,—ihāra dui ta' sādhana
'bāhye' sādha-dehe kare śravaṇa-kīrtana
mane nija-siddha deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana
(Cc, Madhya 22.156-157)*

*nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā
nirantara sevā kare antarmanā hañā
dāsa-sakhā-pitrādi preyasīra gaṇa
rāga-mārga nija-nija-bhāvera gaṇana
ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tānra upajaya 'prīti'
(Cc, Madhya 22.159, 161, 164)*

The practice of *rāgānugā-bhakti* is undertaken in two ways: with the *sādhaka-śarīra*, the external body, and with the *siddha-śarīra*, the internal perfected spiritual form. With the external *sādhaka-deha*, one should adopt the *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, and so on. With one's *siddha-śarīra*, revealed by the mercy of the spiritual master, one should serve Śrī Rādhā-Kṛṣṇa Yugala day and night in Vraja. Following the beloved associate of Śrī Kṛṣṇa that one cherishes within one's heart (the asso-

ciate towards whose service the *sādhaka* has developed *lobha*), one should constantly serve Yugala-kīśora with an enraptured heart. By following the mood and sentiment (*bhāva*) of one of Kṛṣṇa's associates among the servants, friends, parents, or lovers, corresponding to one's own disposition, the *sādhaka* attains affection for the lotus feet of Śrī Kṛṣṇa that is exactly of the same nature as the associate whom he follows. This is the method of *rāgānugā-bhakti*.

(10) Further Discussion on Rāgānugā-bhakti

tatrā rāgānugāyām smaraṇasya mukhyatvam. tac ca smaraṇam nija-bhāvo cit-līlāveśa svabhāvasya śrī kṛṣṇasya tat-priya-janasya ca. tathaiva kīrtanādikam api arcanādāv api mudrā-nyāsādi-dvārakādhyānādi-rukmiṇyādi pūjādi kam-api-nija-bhāva-prātikūlyādāgamādi-sāstra-vihitam api na kuryād iti, bhakti-mārge kiñcit kiñcit aṅga-vaikalye 'pi doṣābhāva smaraṇāt.

*na hyaṅgopakrame dhvaṁso mad-dharmasyoddhavāṇvapi
mayā vyavasitaḥ samyaṁ nirguṇatvād anāśiṣaḥ
(Śrīmad-Bhāgavatam, 11.29.20)*

aṅgivaikalye tu astyeva doṣaḥ. yad uktam—

*śruti-smṛti-purāṇādi-pañcarātra vidhiṁ vinā
ekāntikī harer bhaktir utpātāyaiva kalpate*

*yadi cāntare rāgo vartate, athaca sarvam-eva vidhi dṛṣṭyaiva
karoti, tadā dvārakāyām rukmiṇyāditvaṁ prāpnoti*

Śrī Bindu-vikāśinī-vṛtti

In *rāgānugā-bhakti*, referred to above, the predominant *aṅga* is *smaraṇa* (remembrance). *Smaraṇa* should be related to Kṛṣṇa and His beloved associates who are distinguished by pastimes (*līlā*), emotional rapture (*āveśa*), and natures (*svabhāva*) that are appropriate for one's own internal spiritual mood. The other *aṅgas* of *bhakti* such as *kīrtana* and so on should also be related to Kṛṣṇa and His dear ones who are characterized by pastimes, emotional rapture, and natures befitting one's own internal spiritual mood.

In the process of *arcana* (worship of the deity), one is recommended to employ *mudrās* (particular positions of intertwining the fingers), *nyāsa* (consigning the *prāṇas* or the five life-airs to the mind, or mental assignment of various parts of the body to different deities), meditation on *Dvārakā*, worship of the queens

of Dvārakā, and so on. Although these limbs of *bhakti* are prescribed in the *Āgama śāstras*, they are not to be followed in *rāgānugā-bhakti* because they are unfavorable to one's particular spiritual mood, *bhāva-pratikūla*.

Thus on the path of *bhakti*, although there may be some diminution or relinquishment of certain *aṅgas*, no detrimental effect will ensue. In regard to this topic, Bhagavān Śrī Kṛṣṇa has said to *bhakta* Uddhava:

*na hy aṅgapakrame dhvaṁso mad-dharmasyoddhavāṇvapi
mayā vyavasitaḥ samyaṁ nirguṇatvād anāśiṣaḥ
(Śrīmad-Bhāgavatam, 11.29.20)*

O Uddhava! Once the practice of *bhakti-dharma* consisting of *śravaṇa* and *kīrtana* related to Me has begun, no harm whatsoever can be done to the root of *bhakti*, even though there may be diminution of certain *aṅgas*. This is because *bhakti-dharma* is beyond the jurisdiction of the material modes of nature. There is no possibility of its being destroyed by any means because I have ensured this *dharma* in this way for My unalloyed devotees (*niṣkāma-bhaktas*).

On the path of *bhakti*, no harm is done either by non-performance of the assortment of activities appropriate for *varṇāśrama* or by diminution of certain *aṅgas* of *bhakti*. This is fine. But there is certainly great harm if there is diminution of any of the principle *aṅgas* of *bhakti* such as taking shelter of a bona fide spiritual master, *śravaṇa*, *kīrtana*, and so on. Therefore, one should take great care that there be no decline in any of the principle *aṅgas* of *bhakti*. This is declared in the *Āgama śāstra* as quoted in *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-pañcarātra vidhiṁ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate*

Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Śruti, Smṛti, Purāṇas and the *Nārada Pañcarātra*, great misgivings (*anarthas*) are produced.

There is one more point to be considered. A devotee who has an intense desire (*lobha*) within his heart to obtain the spiritual mood of the Vrajavāsīs and who executes all the *aṅgas* of *bhakti* in accordance with the *vidhi-mārga*, obtains fidelity only to Rukmiṇī and the other principle queens of Dvārakā. In other words, he attains to the position of the queens of Dvārakā.

Comment

Because the practice of *smaraṇa* is predominant in *rāgānugā-bhakti*, some persons, prior to the actual appearance of *rāga* within the heart, make a deceitful display of solitary *bhajana* while still plagued with *anarthas*. They consider themselves as *rāgānugā-bhaktas* and thus begin to practice remembrance of *aṣṭa-kāliyā-līlā*. But to display the exclusive devotion that is described in the *śruti-smṛti-purāṇādi* verse is for them the cause of great disturbance. Some ineligible persons who are entangled in *anarthas* obtain so-called *siddha-praṇālī* by going here and there, and by imitation, they begin to consider themselves fit to conduct the practice of *rāgānugā-bhakti*. But without the appearance of genuine greed (*lobha*), they cannot obtain qualification by pretentious means.

Because the *vidhi-mārga* is mixed with the mood of Dvārakā and the majestic conception (*aiśvarya*), one cannot obtain the service of Vrajendra-nandana Śrī Kṛṣṇa by that means. This is confirmed in *Caitanya-caritāmṛta*, *Madhya*, 8.226: *vidhi-mārga nāhi pāiye brāje kṛṣṇacandra*—“One cannot obtain Śrī Kṛṣṇacandra in Vraja by following the *vidhi-mārga*.” ❀

(11) Five Types of Rāgānugā-sādhana

atrāyaṁ vivekaḥ vraja-līlā-parikarastha-śṛṅgārādi-bhāva-mādhurye śrute "idaṁ mamāpi bhūyāt" iti lobhotpatti-kāle śāstrayuktyepekṣā na syāt. tasyāñ ca satyāṁ lobhatvasyaivāsiddheḥ. na hi kenacit kutracit śāstra dṛṣṭyā lobhaḥ kriyate. kintu lobhye vas-tuni śrute dṛṣṭe vā svata eva lobha utpadyate. tataś ca tad bhāva prāpty upāya-jijñāsāyāṁ śāstrāpekṣā bhavet, śāstra evaṁ prāpty upāya likhanāt nānyatra. tac ca śāstraṁ bhajana pratipādakam śrī bhāgavatam eva. teṣu bhajaneṣv api madhye kānicit tad bhāva mayāni kānicit tad bhāva sambandhīni kānicit tad bhāvānu-kūlāni kānicit tad bhāvāviruddhāni kānicit tad bhāva prati-kūlānīti pañca vidhāni sādhanāni. tatra dāsyā sakhyādiṇi bhāva mayānyeva. guru padāśrayato mantra japādini tathā preṣṭhasya nija samīhitasya tat priya-janasya ca sama yocitānāṁ līlā-guṇa-rūpa-nāmnāṁ śravaṇa-kīrtana-smaraṇāni vividha paricaraṇāni ca bhāva sambandhīni.

tat prāpty utkaṇṭhāyāṁ ekādaśī janmāṣṭamī kārtika-vrata bhoga-tyāgādini taporūpāni tathāśvatha tulasyādi sammā-nanādini tad bhāvānukūlānyeva. nāmākṣara-mālya-nirmālyādi dhāraṇa praṇāmādini tad bhāvāviruddhāni. uktānyetāni sarvāṇi karmāṇi karttavyaṇi. nyāsa-mudrā dvārakādi dhyānādini tad bhāva pratikūlāni rāgānugāyāṁ varjanīyāni. evaṁ svādhikāro-citāni śāstreṣu vihitāni karttavyaṇi, niṣiddhāni tu sarvāṇi var-janīyāni.

Śrī Bindu-vikāśini-vṛtti

The distinctive point to be understood in this matter is that upon hearing of the sweetness of the conjugal mood (or the mood of the other *rasas*) displayed by Kṛṣṇa's eternal associates in *vraja-līlā*, one begins to think: "This mood is possible for me also." When this type of greed arises, one is no longer dependent on the reasonings of the *śāstra*. As long as one is dependent upon the arguments of the *śāstra*, one has not obtained consummation of his greed. In other words, it should be understood from this that greed has not yet arisen in the *sādhaka*. This is so because

greed is never observed in anyone who is dependent on the reasoning of the *sāstra*. Rather, by hearing about or seeing an enticing object, greed automatically arises to acquire it.

Nonetheless, after the appearance of greed when one inquires, "How may this irresistible *vraja-bhāva* be obtained?" there is dependence upon the *sāstra* because it is only in the *sāstra* and nowhere else that the method of obtaining this is written. The *sāstra* from which this method may be known is *Śrīmad-Bhāgavatam* for it has ascertained the method of *bhagavat-bhajana*.

Among the *aṅgas* of *bhajana*, some are *tad-bhāvamaya* (composed of *bhāva*), some are *tad-bhāva-sambandhi* (related to *bhāva*), some are *tad-bhāva-anukūla* (favorable to *bhāva*), some are *tad-bhāva-aviruddha* (not opposed to nor incompatible with *bhāva*), and some are *tad-bhāva-pratikūla* (opposed to *bhāva*). Thus *sādhana* is seen to be of five types as explained below:

(1) Bhāvamaya

The four primary relationships of *dāsyā*, *sakhyā*, *vātsalyā* and *madhura* are known as *bhāvamaya-sādhana*. (When *śravaṇa*, *kīrtana* and other such *aṅgas* of *bhakti* become saturated with one of the *bhāvas* of *dāsyā*, *sakhyā* and so on, they nourish the future tree of the *sādhaka's prema*. Therefore, *dāsyā*, *sakhyā*, and so on are called *bhāvamaya-sādhana*).

(2) Bhāva-sambandhi

The *aṅgas* of *bhakti* beginning from acceptance of the shelter of a spiritual master, *mantra-japa*, hearing, chanting and remembering of the name, form, qualities, and pastimes appropriate for different periods of the day of dearest Śrī Kṛṣṇa and the beloved associates of Kṛṣṇa toward whom one has attraction, and rendering various services unto them are known as *bhāva-sambandhī-sādhana*. (The *upādāna-kāraṇa*, or material cause of *bhāva* is called *bhāva-sambandhī*. That by which *bhāva* attains maturity is called the material cause. *Bhāva* is shaped or molded by the various *aṅgas* of *bhakti* such as *guru-padāśraya* and so on. Therefore, these *aṅgas* are called *bhāva-sambandhī-sādhana* or that which is related to *bhāva*).

(3) Bhāva-anukūla

The observance of Ekādaśī, Janmāṣṭamī, and *kārttika-vrata*, the renunciation of sense pleasure and other austerities performed for the pleasure of Kṛṣṇa, offering respect to *tulasī*, the Pipala tree (the holy fig tree), and others—all of these *aṅgas* of *bhakti* performed with great eagerness to obtain one's cherished *bhāva* (among the four attitudes of *dāsyā*, and so on) are favorable to *bhāva*. In other words, they are helpful for the attainment of *bhāva*; therefore, they are known as *bhāva-anukūla-sādhana*.

(4) Bhāva-aviruddha-sādhana

Wearing the remnants of flower garlands and other paraphernalia offered to the deity, stamping one's body with the syllables of *śrī harināma*, offering obeisances and other such *aṅgas* of *bhakti* are called *bhāva-aviruddha-sādhana*. That which is not opposed to the attainment of one's *bhāva* is *bhāva-aviruddha*. It is one's duty to carry out the previously mentioned *aṅgas* of *bhakti*.

(5) Bhāva-pratikūla

Mental assignment of different parts of the body to various deities (*nyāsa*), particular positions of intertwining the fingers (*mudrā*), meditation on Kṛṣṇa's pastimes in Dvārakā and other such *aṅgas* should be abandoned in *rāgānugā-bhakti* because they are opposed to the attainment of one's desired *bhāva* (*bhāva-pratikūla*).

Thus according to one's eligibility, one is obligated to perform the *aṅgas* of *bhakti* prescribed in the *sāstra* and to reject those which are forbidden.

Third Wave—Bhāva-bhakti Bhakti in the Budding Stage of Ecstatic Love

(12) Bhāva-bhakti

atha sādhana bhakti paripākena kṛṣṇa kṛpayā tad bhakta kṛpayā vā bhāva bhaktir bhavati. tasya cihnāni nava prīty aṅkurāḥ, yathā—

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā
āśābandhaḥ samutkaṇṭhā nāma-gāne sadā-ruciḥ
āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale
ityādayo 'nubhāvāḥ syur-jāta bhāvāṅkure jane
(Bhakti-rasāmṛta-sindhu, 1.3.25-26)*

tadā kṛṣṇa sākṣātkāra yogyatā bhavati. mumukṣu-prabhṛtiṣu yadi bhāva cihnaṁ dṛsyate tadā bhāva-bimba eva natu bhāvaḥ. ajñajaneṣu bhāvac-chāyā

Śrī Bindu-vikāśinī-vṛtti

Now *bhāva-bhakti* is being described. This *bhāva-bhakti* is not obtained by any means of *sādhana*. Rather, by continual performance of *śravaṇa*, *kīrtana* and other *aṅgas* of *bhakti*, when *bhakti* attains maturity, it automatically cleanses all misgivings from the heart of the *sādhaka*. At that time *bhāva-bhakti* manifests itself in the transparent heart by the mercy of Śrī Kṛṣṇa or His devotees.

Comment

*śuddha-sattva-viśeṣātmā prema-sūryāṁśu-sāmyabhāk
rucibhiś-citta-māśṛṇya-kṛd asau bhāva ucyate
(Bhakti-rasāmṛta-sindhu, 1.3.1)*

Bhāva-bhakti (*bhāva-rūpa kṛṣṇa-anuśīlana*) is a special manifestation of *suddha-sattva*. In other words, the constitutional characteristic of *bhāva-bhakti* is that it is a phenomena entirely constituted of *suddha-sattva*. It is like a ray (*kiraṇa*) of the sun of *prema* and it softens the heart by various tastes (*ruci*).

In his commentary on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura has written as follows:

When the previously mentioned *sādhana-bhakti* succeeds in softening the heart by various tastes (*ruci*), it is called *bhāva-bhakti*. The word *ruci* here refers to three kinds of taste: (1) *bhagavad-prāpti-abhilāṣa* (desire for the attainment of Śrī Kṛṣṇa), (2) *ānukūlya-abhilāṣa* (desire to do that which is favorable to Kṛṣṇa), and (3) *sauhārda-abhilāṣa* (desiring to serve the Lord with affection). The constitutional identity or *svarūpa* of *bhāva-bhakti* is that it is fully composed of *suddha-sattva* (*suddha-sattva-viśeṣātmā*). The words *suddha-sattva* refer to the self-manifest cognitive function (*saṁvit-vṛtti*) of the Lord's own internal spiritual energy known as *svarūpa-śakti*.

The addition of the word *viśeṣa* to the words *suddha-sattva* indicate the second supreme potency (*mahā-śakti*) of *svarūpa-śakti* known as *hlādinī*. It should be understood from this that the condition known as *mahā-bhāva*, which is the highest state of development of the *hlādinī-śakti*, is also included within *suddha-sattva-viśeṣa*. Therefore, that supreme function (*parama-pravṛtti*) which is fully possessed of desire favorable to Śrī Kṛṣṇa, which is the essence of the combination of the *saṁvit* and *hlādinī* potencies, and which is situated in the heart of the Lord's eternal associates, being indistinguishably unified with the condition of their hearts (*tādātma-bhāva*), is known as *suddha-sattva-viśeṣātmā*. In simpler language, the *nitya-siddha-bhāva* situated in the hearts of the eternal associates of Śrī Kṛṣṇa is called *suddha-sattva-viśeṣātmā*. This *bhāva-bhakti* is like the first ray of the sun of *prema-bhakti*. Therefore, it is also called the sprout of *prema* (*premāṅkura*).

In his commentary on *Śrī Caitanya-caritāmṛta*, Śrīla Bhakti-vinoda Ṭhākura has explained this verse in simple and straightforward language. We are citing his words here for the benefit of

the reader. *Prema-bhakti* is the fruit of *sādhana-bhakti*. There are two categories of *prema-bhakti*—the state of *bhāva* and the state of *prema*. If *prema* is compared with the sun, then *bhāva* can be said to be a ray of the sun of *prema*. *Bhāva*, which is of the identity of *viśuddha-sattva*, melts the heart by various kinds of taste (*ruci*). At first, while describing the general symptoms of *bhakti*, it was said that *bhakti* involves the cultivation of activities in relationship to Kṛṣṇa (*kṛṣṇa-anuśīlana*). The state in which that cultivation becomes saturated with *viśuddha-sattva* and softens the heart by *ruci* is called *bhāva*.

When *bhāva* makes its appearance within the faculty of the mind, it attains the state of identification with the mental faculty. In reality, *bhāva* is a self-manifest condition, but when it makes its appearance within the mental faculty, it appears as though it was brought into manifestation by the faculty of the mind. That which is referred to here as *bhāva* is also known as *rati*. Although *rati* is itself relishable, it is understood to be the cause of tasting Śrī Kṛṣṇa and various paraphernalia related to Śrī Kṛṣṇa.

It should be understood here that *rati* (the word *rati* also means love or affection) is that particular *bhāva* (the word *bhāva* also means love, affection or emotion) which is a fully spiritual reality (*cit-tattva*). It is not a substance belonging to the world of inert matter. The *rati* (mundane affection) which the *baddha-jīvas* have toward mundane sense objects is merely a perverted reflection, arising from contact with matter, of a fragmented portion of the true spiritual *bhāva* of the *jīva*. When, within the world of matter, one takes up the cultivation of activities in relationship with the Supreme Lord, then *rati* in its cognitive aspect (*samvit-amśa*), becomes the cause of tasting worthy objects which are related to the Supreme Lord. At the same time, by virtue of its pleasure-giving aspect (*hlādinī*), *rati* itself bestows spiritual delight. ❀

On the appearance of *bhāva-bhakti*, the nine following symptoms are observed:

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā
 āśābandhaḥ samutkaṇṭhā nāma-gāne sadā-ruciḥ
 āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale
 ityādayo 'nubhāvāḥ syur-jāta-bhāvāṅkure jane
 (Bhakti-rasāmṛta-sindhu, 1.3.25-26)*

Kṣānti (forbearance or tolerance), *avyārtha-kālatva* (effectual use of one's time), *virakti* (detachment from worldly enjoyment), *māna-sūnyatā* (absence of pride), *āśā-bandha* (steadfast hope that Kṛṣṇa will bestow His mercy), *samutkaṇṭhā* (intense longing to obtain one's goal), *nāma-gāne sadā-ruci* (always possessed of taste to chant the holy name), *tad-guṇākhyāne-āsakti* (attachment to hearing narrations of the Lord's qualities), and *tad-vasati-sthale-prīti* (affection for the transcendental residences of the Lord)—these are the nine sprouts of love of God (*prīti*), or in other words, the symptoms of the appearance of *bhāva*.

(1) *Kṣānti*—When the heart remains unagitated in spite of the presence of some disturbing element, such a condition is called *kṣānti* (forbearance, or tolerance).

(2) *Avyārtha-kālatva*—To spend one's time exclusively in *bhagavad-bhajana* avoiding all other futile material engagements is called *avyārtha-kālatva* (effective use of one's time).

(3) *Virakti*—A natural distaste for material sense enjoyment is called *virakti*, detachment. Upon the appearance of *bhāva* within the heart, attraction toward the spiritual dimension (*cit-jagat*) becomes progressively stronger, and one's taste for the material world gradually perishes. This is real detachment. Those who, upon the awakening of this natural detachment, adopt the external feature and dress of a renunciant in order to diminish their material necessities can be called renounced Vaiṣṇavas. But those who adopt the external feature of a renunciant prior to the appearance of *bhāva* do so unlawfully. By chastising Choṭa Haridāsa, Śrīman Mahāprabhu has imparted this lesson to the world.

(4) *Māna-sūnyatā*—To remain devoid of pride in spite of one's elevated position is called *māna-sūnyatā* (absence of pride). Pride arises from high birth, social classification (*varṇa*), stage of life (*āśrama*), wealth, strength, beauty, high position, and so on. In spite of possessing all these qualities, the *sādhakas* in whose hearts *bhāva* has manifested easily renounce all these vanities. According to the *Padma Purāṇa*, King Bhagīratha, the crest-jewel among kings, having attained *rati* toward Śrī Kṛṣṇa, completely renounced the pride of kingdom and wealth. He performed *bhajana* and maintained his existence by begging from door to door in the cities of his enemy kings. He always offered obeisances and praise to everyone whether they were *brāhmaṇas* or *cāṇḍālas* (dog-eaters).

(5) *Āśā-bandha*—“Śrī Kṛṣṇa will certainly bestow His mercy upon me,”—to apply one's mind very diligently in *bhajana* with this firm faith is called *āśā-bandha* (steadfast hope that Kṛṣṇa will bestow His mercy).

(6) *Samutkaṇṭhā*—Intense longing for one's desired object of attainment is called *samutkaṇṭhā*. When *bhāva-bhakti* manifests in the heart of the *sādhaka*, his hankering to obtain Śrī Kṛṣṇa increases day by day. The desire to serve Śrī Kṛṣṇa becomes the obsession of his heart. This is nicely expressed in *Śrī Kṛṣṇa-kaṇāmṛta* (54) as quoted in *Bhakti-rasāmṛta-sindhu* (1.3.36)

ānamrām asita-bhruvor upacitām akṣiṇa pakṣmāṅkure-
 śvālolām anurāgiṇor nayanayor ādrām mṛdau jalpīte
 ātāmram adharāmṛte mada-kalām amlāna varṇśī-svane-
 śvāśāste mama locanam vraja-śīsor-mūrttim jagan mohinim

My eyes are ever restless to see that *vraja-kīśora* who enchants the entire world, whose eyebrows are dark (*syāma*) and slightly curved, whose eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of *anurāga* (or whose eyes always display *anurāga*), whose mild speech is exceedingly soft and filled with *rasa*, whose lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless flute whose inexplicably sweet and mild tones maddens all (and incites the *gopīs' kāma*).

This kind of intense hankering to see Śrī Kṛṣṇa is called *samutkaṇṭhā*. It is ever-present in the hearts of *bhāva-bhaktas*.

(7) *Nāma-gāne-sadā-ruci*—Loving thirst to always sing *hari-nāma* is called *nāma-gāne sadā-ruci*.

(8) *Guṇākhyāne-āsakti*—Natural and spontaneous attachment for the descriptions of the Lord's supremely charming qualities is called *guṇākhyāne-āsakti*. The significance of this attachment is that for the devotees in whom *bhāva* has arisen (*jāta-bhāva-bhaktas*), the thirst to hear and describe the charming pastimes of Kṛṣṇa, which are decorated with all-auspicious qualities, is never satiated. The more they hear and describe the Lord's qualities, the more their thirst increases.

(9) *Tad-vasati-sthale-prīti*—The desire to reside in Śrī Vṛndāvana, Śrī Navadvīpa and other spiritual abodes of the Lord is called *tad-vasati-sthale-prīti* (affection for the transcendental residences of the Lord).

Comment

For instance, a devotee, in the course of circumambulating Vraja-maṇḍala, arrives in Vṛndāvana and, being overwhelmed with spiritual emotion (*bhāva-bhakti*), inquires as follows from the Vrajavāsīs: "O residents of Vraja! Where is Sevākuṇja, Nidhuvana and Vamśīvaṭa?" A Vrajavāsī *bhakta* takes him by the hand and leads him to Sevākuṇja. Arriving at Sevākuṇja, he falls down in the courtyard and begins to roll on the ground. He exclaims, "How wonderful! At this very spot Rasika-śekhara Vrajendra-nandana served the lotus feet of our worshipable mistress Śrīmatī Rādhikā. O Sevākuṇja! O dust particles of this place! O creepers and trees of this place! May you kindly bestow your mercy upon us. When will we obtain the mercy of Sevākuṇja?" This is called affection for the places of the Lord's residence.

A second example is as follows. Some devotee, while performing *parikramā* of Navadvīpa Dhāma, inquired with tearful eyes and the hairs of his body standing upright due to ecstasy, "O Dhāmavāsīs! Where is the birthsite of our Gaurasundara?"

Which path did He use to follow while performing *kīrtana* with His devotees?" Being shown these places by the residents of the Dhāma, his voice becomes choked up with spiritual emotion (*bhāva-bhakti*), he begins to roll on the ground and exclaims, "How wonderful! This is Māyāpura Dhāma. Even though it is nondifferent in every respect from Vraja, it confers even greater mercy than Vraja. O birthplace of Gaurasundara! Please bestow your mercy upon this insignificant and worthless person." Saying this again and again that devotee becomes deeply overwhelmed with spiritual emotion. This is called affection for the places of the Lord's residence. To reside in these places with great love and perform *bhajana* also is included within this characteristic. ❀

These nine symptoms (*anubhāvas*) are manifest in the devotee in whose heart the sprout of *bhāva* has arisen. It may be understood that the devotee in whom the sprout of love is visible has become eligible to receive the direct audience of Kṛṣṇa. If some of these symptoms of *bhāva* are perceived in *karmīs* who are anxious for material sense enjoyment or *jñānīs* who aspire for liberation, then one should know this to be but a reflection of *bhāva* (*pratibimba*), or in other words, a semblance of *rati* (*ratyābhāsa*). This should not be considered as a genuine manifestation of *bhāva*. If the symptoms of *bhāva* are seen in ignorant persons by virtue of their association with devotees, this is known as a shadow of *rati* (*chāyā ratyābhāsa*).

Comment

In *Bhakti-rasāmṛta-sindhu*, (1.3.45-51) there is the following description of *ratyābhāsa*. *Ratyābhāsa* is of two kinds: (1) *pratibimba* (reflection) and (2) *chāyā* (shadow).

(1) *Pratibimba-ratyābhāsa*—If *ratyābhāsa*, which appears like genuine *rati* due to the presence of one or two symptoms such as tears and horripilation, is expressive of the desire for happiness in the form of *bhukti* and *mukti*, it is known as *pratibimba-ratyābhāsa*. This reflection of *rati* easily fulfills the desired aspiration for happiness in the form of *bhukti* and *mukti* without undergoing great endeavor.

In his commentary on this verse (1.3.46), Śrīla Jīva Gosvāmī explains that the principal nature of *bhāgavatī-rati* is that it is free from all material designations or adulterations, *upādhis*. The presence of designations is symptomatic of the semblance of *rati*. Where such designations exist there is striving for some secondary or inferior inclination. In the *mumukṣus*, or those who are desirous of liberation, there is the desire for *mukti*, and in the *karma-kāṇḍīs* there is the desire for elevation to the heavenly planets. These are adulterations.

The *mumukṣus* and the *karmīs* know that the Lord bestows liberation and material enjoyment, and thus they engage in *bhakti* to the Lord directed toward the fulfilment of these two ends. Their performance of *bhakti* is not primary but secondary, for *bhakti* or *bhāgavatī-rati* is not the end desired by them. Nonetheless due to the power of performing the *aṅgas* of *bhakti*, tears and horripilation arise in them. Because they are adulterated with desires for *bhukti* and *mukti*, their tears and horripilation are but a reflection of *bhāgavatī-rati*. The power of even this reflection of *rati* is such that without undergoing the laborious *sādhana* that constitutes the *jñāna-mārga*, they can easily obtain the partial happiness of *bhukti* and *mukti*. How this *pratibimbaratyābhāsa* arises in them is described in the next two verses.

Sometimes persons who are attached to material enjoyment and liberation adopt the *aṅgas* of *bhakti* such as *kīrtana* in the assembly of pure devotees in order to obtain their desired aspiration. By such performances they remain pleased at heart for a considerable time. By the influence of the association of pure devotees in whose hearts the moon of *bhāva* has arisen, some such persons may have the extreme good fortune of having the moon of *bhāva* reflected in their hearts.

In his commentary on these two verses (1.3.47-48), Śrīla Jīva Gosvāmī has said that it is only due to the association of devotees in whose hearts *bhāva* has arisen that *bhāva* is reflected in the hearts of persons attached to *bhoga* and *mokṣa*. This reflection occurs during the performance of *kīrtana* undertaken in the association of pure devotees. The tears and horripilation which are observed in such persons are not symptoms of genuine *rati* but of *pratibimbaratyābhāsa*.

Śrīla Jīva Gosvāmī raises a question that when there is intervention of a cloud, the moon is not reflected on a reservoir of water. So when the *mumukṣus* and those desiring material enjoyment are separated from the association of pure devotees, how can the reflection of *bhāva* remain in their hearts? He answers this by saying that the transcendental influence of the association of *jāta-rati-bhaktas* is so powerful that even when separated from such persons the reflection of *bhāva* remains in the hearts of the *mumukṣus* and *bhoga-kāmīs* for a long time in the form of subtle impressions or *samskāras*.

(2) *Chāyā-ratyābhāsa*—That *ratyābhāsa* which bears some resemblance to *suddha-rati*, which possesses curiosity or inquisitiveness of an insignificant nature, which is unsteady, and which relieves material distress is known as *chāyā-ratyābhāsa*. By even incidental association with activities such as *kīrtana*, times such as Janmāṣṭamī, places like Śrī Vṛndāvana, and persons dear to Lord Hari, *chāyā-rati* sometimes arises even in ignorant persons. This *chāyā-rati* can never arise without extreme good fortune. Good fortune here refers to the *samskāras* of *bhakti* acquired in a previous life or the association of devotees from this life or the previous life.

When *suddha-rati* manifests to a very slight extent by virtue of the association of *jāta-bhāva-bhaktas* or at the time of performing *sādhana* in *vaidhī-bhakti*, it is called *chāyā-ratyābhāsa* (a shadow of *rati*). This shadow of *rati* is not steady. This semblance of *rati* is sometimes observed even in ordinary persons who are ignorant of the truth by the influence of the association of devotees. It is a great fortune for the *jīvas* when *chāyā-rati*, which is of the form of the lustre (*kānti*) of *suddha-rati*, arises in them, for upon its appearance the *jīvas* gradually obtain good fortune.

Fourth Wave—Prema-bhakti Bhakti in the Mature Stage of Ecstatic Love

(13) Prema-bhakti

bhāva-bhakti paripāka eva premā. tasya cihnam—vighnādi sambhave 'pi kincin-mātrasyāpi na hrāsaḥ. mamatvātīśayāt premna eva uparitano 'vasthā viśeṣaḥ snehaḥ. tasya cihna, citta-dravibhāvaḥ tato rāgaḥ tasya lakṣaṇam nibiḍa-snehaḥ. tataḥ praṇayaḥ. tasya lakṣaṇam gāḍha viśvāsaḥ.

Śrī Bindu-vikāśini-vṛtti

The mature stage of *bhāva-bhakti* is called *prema*. The symptom of *prema* is that even when obstacles or impediments are present, there is not even the slightest diminution of affection (*bhāva*). A superior condition of *prema* is marked by an increase of *mamatā* and is known as *sneha*. The word *mamatā* refers to a deep sense of attachment or possessiveness in relationship to Śrī Kṛṣṇa by which one thinks, "Kṛṣṇa is mine." *Sneha* is symptomized by the melting of the heart. Superior to this is the condition known as *rāga*. The symptom of *rāga* is extreme affection (*sneha*). Superior to this is the condition known as *praṇaya*. The symptom of *praṇaya* is deep faith.

Comment

In *Śrī Bhakti-rasāmṛta-sindhu* (1.4.1), the general definition of *prema* has been given as follows:

*samyaṁ maṣṇita svānto mamatvātīśayāṅkitāḥ
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate*

Bhāva-bhakti which melts the heart much more so than in its initial stage, which greatly augments the feeling of transcenden-

tal bliss, and which bestows a deep sense of *mamatā* (possessiveness) in relationship to Śrī Kṛṣṇa is called *prema* by the learned.

Śrīla Viśvanātha Cakravartī Thākura's commentary to this *śloka* is translated as follows:

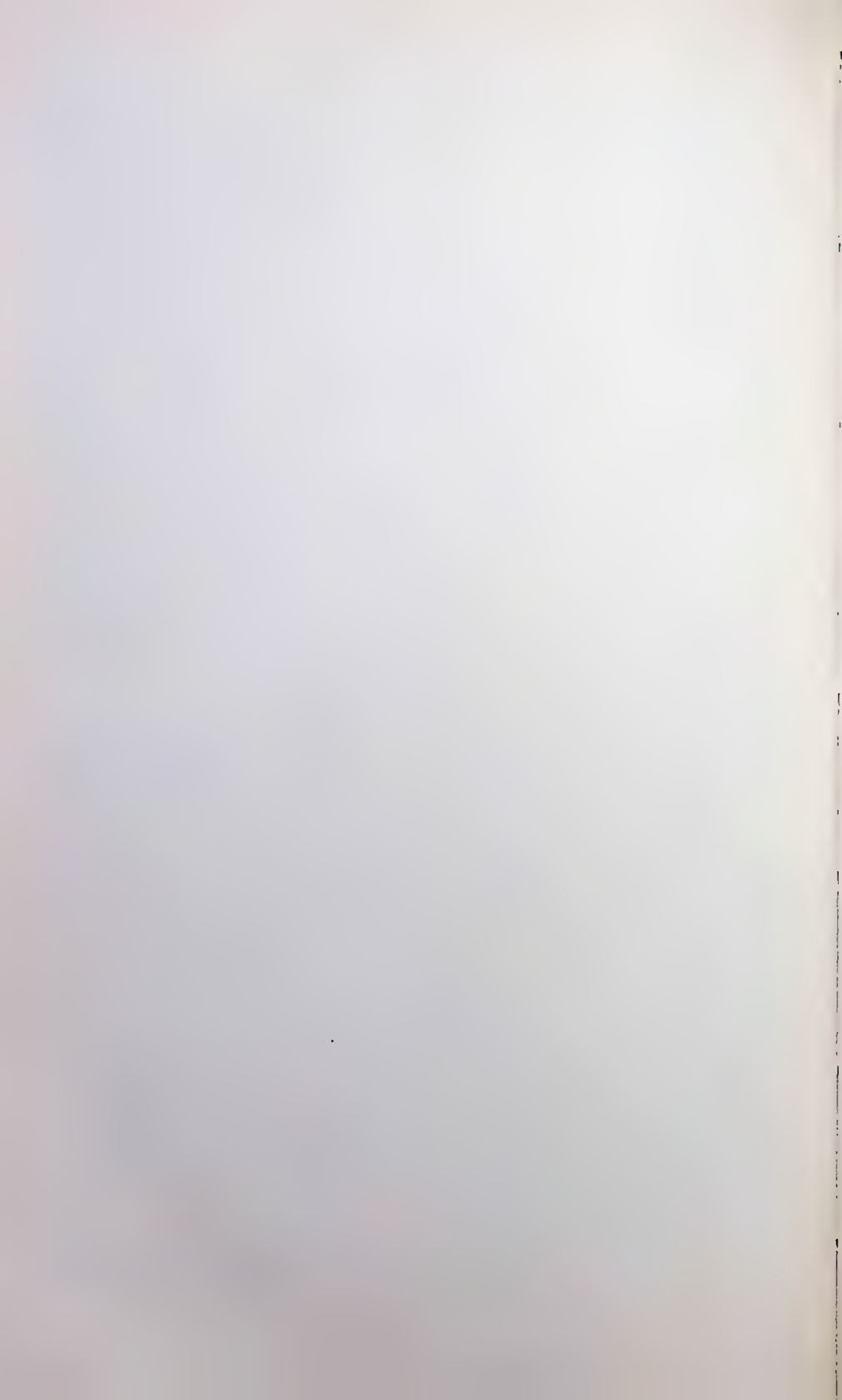
"The subject of *prema* is being discussed with reference to the previously described *bhāva-bhakti*. When *bhāva* thickens beyond its previous condition then it begins to make the inner recesses of the heart much more tender, moist and soft than before, it produces an experience of concentrated transcendental bliss, and bestows extreme *mamatā* toward Śrī Kṛṣṇa. This mature stage of *bhāva* is called *prema*. The following doubt may be raised here. According to *sāṅkhya* philosophy, the material or immediate cause (*upādāna kāraṇa*) abandons its previous condition and is transformed into its effect. At that time it no longer remains as a cause, or in other words, there is no more existence of its prior condition.

"For instance, when *guḍa* (jaggery—a type of solid unrefined molasses) is transformed, it abandons its former state and becomes unrefined sugar (*khāṇḍa*). When it becomes unrefined sugar, *guḍa* can no longer be conceived as having its own separate state because the *guḍa* has been transformed into raw sugar. Similarly, unrefined sugar (*khāṇḍa*) becomes refined sugar (*cīnī*) and refined sugar becomes rock candy (*misrī*). In the condition of rock candy there is no separate existence of *guḍa*, unrefined sugar, and refined sugar. In the same way, when *bhāva* matures into *prema*, why should there be any separate existence of *bhāva*? When *prema* matures it gradually increases and takes the forms of *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*. At that time, only *mahābhāva* should remain. Why should there be any existence of *rati*, *prema*, *sneha*, *māna*, and the other prior conditions?

"This cannot be said because *rati* is a distinctive and superior function of Kṛṣṇa's *hlādinī-śakti*. By the power of Śrī Kṛṣṇa's inconceivable potency or *acintya-śakti*, *rati*, *sneha*, *māna*, *pranaya*, and so on attain successively higher states without giving up their previous conditions. The separate existence of each and every condition is certainly to be admitted.

"For example, it can be said that when Śrī Kṛṣṇa's childhood form (*bālya-deha*) is imbued with a particular sweetness, then without giving up the condition of childhood, it attains to the boyhood form (*pauganḍa-deha*). Again when the *pauganḍa-deha* attains even greater sweetness and excellence, it assumes the form of fresh youth (*kaiśora-deha*). Unlike the material body of the *jīvas*, Kṛṣṇa's body is never subject to any transformation arising from age. Śrī Kṛṣṇa's *bālya*, *pauganḍa*, and *kaiśora* forms, as well as the *līlās* connected with them, are all eternal. But when the *pauganḍa* form manifests, the *bālya-deha* disappears from this universe and manifests in some other universe. Simultaneously, the *bālya-līlā* is also revealed in that universe. Therefore, as regards the revelation of the unmanifest pastimes (*apra-kaṭa-līlā*) within Vṛndāvana of the earthly sphere (*bhauma* Vṛndāvana), where the *bālya-līlā* begins, the *bālya-deha* also becomes manifest. In the *vaivasvata-manvantara* of the next *kalpa* (day of Brahmā), when the *prakṛta-līlā* of Vṛndāvana is manifest in this universe, then at that time the *bālya-deha* will again be manifest in this very same universe.

"Therefore, as regards eternal phenomena, it is only a matter of accepting their appearance and disappearance. In the hearts of devotees in whom *rati*, *prema*, and the other stages of the *sthāyībhāva* have been aroused, a particular aspect of the *sthāyībhāva* (*rati*, *prema*, *sneha*, and so on) sometimes arises due to contact with the stimulating elements known as *vibhāva*. At that time, that particular feature of the *sthāyībhāva* becomes manifest externally, while the other *bhāvas* remain in the unmanifest condition. In ordinary worldly-minded persons who are possessed of lust, anger, and so on, when one emotion is manifest the others remain dormant within in the form of latent desires and impressions (*saṁskāras*). When the appropriate opportunity comes about, the other emotions assert themselves. Similarly, *rati*, *prema*, and so on sometimes become manifest by contact with specific stimuli and at other times they remain concealed within."



Dakṣiṇa-vibhāga (Southern Division)

Sāmānya-bhagavad-bhakti-rasa-nirūpakah

General Characteristics of Bhagavad-bhakti-rasa

Śloka 14—Overview of Bhakti-rasa

First Wave—Vibhāva

The Causes of Tasting Bhakti-rasa

Second Wave—Anubhāva

External Symptoms of Ecstasy

Third Wave—Sāttvika-bhāva

Symptoms of Ecstasy Arising from Sattva

Fourth Wave—Vyabhicārī-bhāva

Internal Transitory Emotions

Śloka 15-16

Fifth Wave—Sthāyibhāva

Permanent or Dominant Emotions

Śloka 17

(14) Overview of Bhakti-rasa

vibhāvānubhāva-sāttvika-bhāva-vyabhicārī bhāva-milanena raso bhavati. yatra viṣaye bhāvo bhavati sa viṣayāmbana-vibhāvaḥ kṛṣṇaḥ. yo bhāva yukto bhavati sa āśrayāmbana-vibhāvo bhaktah. ye kṛṣṇam smārayanti vastrālaṅkāradayas te-uddīpana-vibhāvaḥ. ye bhāvaṁ jñāpayanti te anubhāvā nṛtya-gīta-smitādayaḥ.

ye cittam tanuṇca kṣobhayanti te sāttvikāḥ. te aṣṭau—stambha-sveda-romāṇca-svarabheda-vepathu-vaivarnyāśru-pralayā iti. te dhūmayitā jvalitā diptā uddiptā sūddiptā iti pañca-vidhā yathottara-sukhadāḥ syuḥ. ete yadi nitya-siddhe tadā snigdhaḥ. yadi jātāratau tadā digdhāḥ. bhāva-sūnya-jane yadi jātās-tadā-rukṣāḥ.

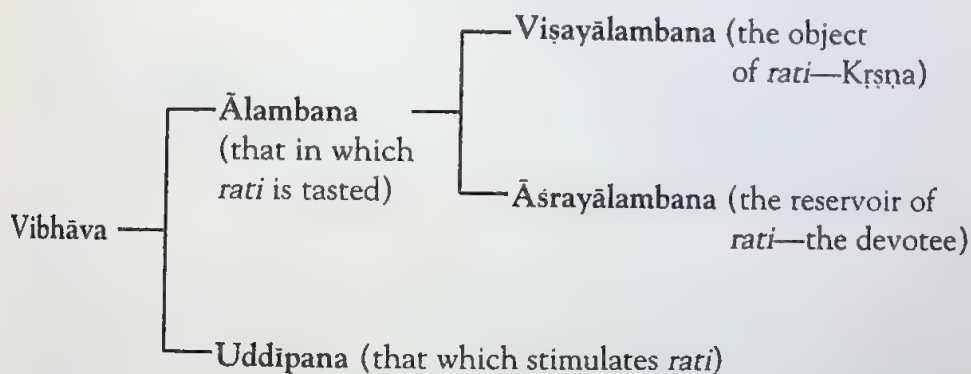
mumukṣu-jane yadi jātās-tadā ratyābhāsajāḥ. karmi-jane viṣayi-jane vā yadi jātās-tadā sattvā-bhāsajāḥ. picchila-citta-jane tad-abhyāsa pare vā yadi jātās-tadā niḥsattvāḥ. bhagavad-dveṣi jane yadi jātās-tadā pratipāḥ.

Śrī Bindu-vikāśinī-vṛtti

When *kṛṣṇa-rati*, or in other words, the *sthāyībhāva* (the permanent emotion of the heart in one of the five primary relationships of *sānta*, *dāsyā*, *sakhya*, and so on) becomes exceedingly tasty for the devotee by virtue of the elements known as *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*, induced through the medium of *śravaṇa*, *kīrtana*, and so on, it is called *bhakti-rasa*. In other words, when the *sthāyībhāva* or *kṛṣṇa-rati* mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva* and becomes fit to be tasted in the heart of the devotee, it is called *bhakti-rasa*.

Components of Bhakti-rasa

When the *sthāyībhāva* mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva* and produces an extraordinary taste within the devotee's heart, it is called *bhakti-rasa*.



Sthāyībhāva—The permanent sentiment in one of the five primary relationships of *sānta*, *dāsyā*, *sakhyā*, *vātsalyā*, or *mādhuryā*, which is known as *mukhya-rati*. This also refers to the dominant sentiment in the seven secondary mellows (*gauṇa-rati*) of laughter, wonder, chivalry, compassion, anger, fear, and disgust.

Anubhāva—Visible actions which illustrate the spiritual emotions situated within the heart (dancing, singing, and so on).

Sāttvika-bhāva—Eight symptoms of spiritual ecstasy arising exclusively from *viśuddha-sattva* or in other words, when the heart is overwhelmed by emotions in connection with *mukhya-rati* or *gauṇa-rati*.

Vyabhicāri-bhāva—Thirty-three internal spiritual emotions which emerge from the nectarine ocean of *sthāyībhāva*, cause it to swell, and then merge back into that ocean.

Comment

The terms *vibhāva*, *anubhāva*, *sāttvika-bhāva*, *sthāyibhāva* and *bhakti-rasa* are defined in the following quotes from *Bhakti-rasāmṛta-sindhu*:

*vibhāvyate hi ratyādir yatra yena vibhāvyate
vibhāvo nāma sa dvedhāmbanoddīpanātmakaḥ
(Bhakti-rasāmṛta-sindhu, 2.1.15)*

That in which *rati* is tasted and that cause by which *rati* is tasted are called *vibhāva*. *Vibhāva* is of two varieties: (1) *ālabhana* (the support or repository of *rati*), and (2) *uddīpana* (that which stimulates or excites *rati*).

*anubhāvastu cittastha-bhāvānām avabodhakāḥ
te bahir-vikriyā prāyāḥ proktā udbhāsvarākhyayā
(Bhakti-rasāmṛta-sindhu, 2.2.1)*

The symptoms which reveal the spiritual emotions situated within the heart are called *anubhāvas*. When they manifest mostly as external actions, they are known as *udbhāsvara* (that which gives light or makes apparent).

*kṛṣṇa sambandhibhiḥ sākṣāt kiñcid vā vyavadhānataḥ
bhāvais cittam ihākrāntaṁ sattvam ity ucyate budhaiḥ
(Bhakti-rasāmṛta-sindhu, 2.3.1)*

When the heart is overwhelmed by any of the five primary sentiments (*mukhya-rati*) in relationship with Śrī Kṛṣṇa of *dāsyā*, *sakhya*, and so on, stimulated by direct contact with Him, or when the heart is overwhelmed by the seven secondary sentiments (*gauṇa-rati*) of laughter, tragedy, and so on, induced by a circumstance in which Kṛṣṇa is somewhat apart, learned scholars called this condition *sattva*. The *bhāvas* or spiritual emotions arising strictly from *sattva* are known as *sāttvika-bhāvas*.

The previously mentioned *anubhāvas* such as dancing, singing,

and so on, like the *sāttvika-bhāvas*, arise from emotion in relationship with Kṛṣṇa, or in other words, when the mind is overwhelmed by emotion in relationship with Kṛṣṇa. However, symptoms such as dancing and singing are done with conscious intention and therefore they are not counted as *sāttvika-bhāvas*. The *sāttvika-bhāvas* are also referred to as *anubhāvas* because they illustrate the emotions situated within the heart. Therefore, to distinguish between *anubhāvas* and *sāttvika-bhāvas*, the word *udbhāsvara* is used to refer to those *anubhāvas* which do not arise exclusively from *sattva*. The symptoms such as becoming stunned (*stambha*), standing of the hairs on end (*pulaka*), and so on arise spontaneously from *sattva*. Therefore they are known as *sāttvika-bhāvas*.

In his commentary on *Bhakti-rasāmṛta-sindhu* (2.1.5), Śrīla Jīva Gosvāmī explains the nature of *rasa*.

vibhāvair iti. eṣā kṛṣṇa ratir eva sthāyī-bhāvaḥ, saiva ca bhakti-raso bhavet. kīḍṣī satī tatrāha—vibhāvair iti. śravaṇādibhiḥ kartṛbhir vibhāvādibhiḥ karaṇair bhaktānām hṛdi svādyatvam ānītā samyak prāpitā camatkāra viśeṣeṇa puṣṭety arthaḥ.

This *kṛṣṇa-rati* is the *sthāyibhāva*, and it is transformed into *bhakti-rasa*. How does it become *bhakti-rasa*? By combination with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*. In other words, when *kṛṣṇa-rati* is aroused by the stimulating elements (*vibhāva*) transmitted through the medium of *śravaṇa*, *kīrtana*, and so on, and gives rise to various ensuing emotions (*anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*), the combination of all these elements produces an extraordinary taste within the heart which is referred to as *bhakti-rasa*.

Sthāyibhāva will be described elaborately further ahead. Here, it is sufficient to know that when *kṛṣṇa-rati* is augmented, it attains to different levels such as *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. All of these are known as *sthāyibhāva* (or permanent emotions) of *śrī kṛṣṇa-bhakti*. When these various gradations of the *sthāyibhāva* combine with the appropriate *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhi-*

cārī-bhāvas, *bhakti-rasa* is produced and yields an unprecedented taste.

Bhakti-rasa is of twelve varieties and each of these has its own *sthāyibhāva*. For example: (1) the *sthāyibhāva* of *sānta-rasa* is *sānti-rati* (tranquility), (2) the *sthāyibhāva* of *dāsyā-rasa* is *prīti-rati* (affection in servitude), (3) the *sthāyibhāva* of *sakhyā-rasa* is *sakhyā-rati* (friendship), (4) the *sthāyibhāva* of *vātsalyā-rasa* is *vātsalyā-rati* (parental affection), (5) the *sthāyibhāva* of *madhura-rasa* is *priyatā-rati* (conjugal love), (6) the *sthāyibhāva* of *hāsyā-rasa* is *hāsa-rati* (laughter), (7) the *sthāyibhāva* of *adbhuta-rasa* (wonder) is *vismaya-rati* (astonishment), (8) the *sthāyibhāva* of *vīra-rasa* (heroism) is *utsāha-rati* (enthusiasm), (9) the *sthāyibhāva* of *karuṇā-rasa* (compassion) is *śoka-rati* (sorrow or lamentation), (10) the *sthāyibhāva* of *raudra-rasa* is *krodha-rati* (anger), (11) the *sthāyibhāva* of *bhayānaka-rasa* is *bhaya-rati* (fear), and (12) the *sthāyibhāva* of *vibhatsa-rasa* is *jugupsā-rati* (disgust). Although *bhakti-rasa* is accepted to be of twelve varieties, in the final analysis, five *rasas* are predominant. The five *sthāyibhāvas* on which these are based will be discussed elaborately ahead. ❀

Vibhāva

Kṛṣṇa-rati is of five kinds: *sānta*, *dāsyā*, *sakhyā*, *vātsalyā* and *madhura*. That in and by which *rati* is stimulated and thus caused to be tasted is called *vibhāva*. *Vibhāva* is of two kinds—*ālambana* (the support) and *uddīpana* (the stimulus). That in which *rati* is stimulated is called *ālambana* (the support or shelter of *rati*). That by which *rati* is stimulated is called *uddīpana* (the stimulus for *rati*). *Ālambana-vibhāva* is also of two varieties—*viṣayālambana* and *āśrayālambana*. He for whom *rati* is aroused is called *viṣayālambana* (the object of *rati*) and one in whom *rati* is aroused is called *āśrayālambana* (the receptacle of *rati*). Śrī Kṛṣṇa is the *viṣayālambana* of *kṛṣṇa-rati* and the devotees are the *āśrayālambana*. That by which *rati* is stimulated is called *uddīpana-vibhāva*. *Uddīpana-vibhāva* refers to all those things which stimulate remembrance of Śrī Kṛṣṇa such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on.

Anubhāva

The actions which display or reveal the emotions situated within the heart are called *anubhāvas*. The *anubhāvas* are thirteen in number: (1) *nṛtya* (dancing), (2) *viluṭhita* (rolling on the ground), (3) *gīta* (singing), (4) *krośana* (loud crying), (5) *tanu-moṭana* (writhing of the body), (6) *huṅkāra* (roaring), (7) *jṛmbhaṇa* (yawning), (8) *śvāsa-bhūmā* (breathing heavily), (9) *loka-anapekṣitā* (giving up concern for public image), (10) *lālās-rāva* (salivating), (11) *aṭṭahāsa* (loud laughter), (12) *ghūṛṇā* (staggering about), and (13) *hikkā* (a fit of hiccups).

Sāttvika-bhāva

That which causes perturbation to be aroused within the heart and body is called *sāttvika-bhāva*. The *sāttvika-bhāvas* are of eight kinds: (1) *stambha* (becoming stunned), (2) *sveda* (perspiration), (3) *romāñca* (standing of the hairs on end), (4) *svara-bhaṅga* (faltering of the voice), (5) *kampa* (trembling), (6) *vaivarna* (palor or change of color), (7) *asru* (tears), and (8) *pralaya* (loss of consciousness or fainting).

All these *sāttvika-bhāvas* are manifested in five stages of intensity: (1) *dhumāyita* (smouldering—when a *sāttvika-bhāva* manifests in a very small quantity by itself or combined with another symptom and is capable of being hidden), (2) *jvalita* (flaming—when two or three symptoms manifest prominently at the same time and can be concealed only with difficulty), (3) *dīpta* (burning—when three, four or five *sāttvika-bhāvas* manifest very powerfully and when it is not possible to suppress such expressions), (4) *uddīpta* (brightly burning—when five, six or even all eight of the *sāttvika-bhāvas* manifest simultaneously and attain supreme exultation), and (5) *suddīpta* (blazing—when all the *sāttvika-bhāvas* reach the summit of expression, being extremely bright in their radiance. This condition is observed only in the *gopīs* of Vraja in the state of *mahābhāva*). Each of these stages yields greater happiness than the one preceding it.

Sāttvika-bhāvas are further divided into three categories: (1) *snigdha* (smooth—*sāttvika-bhāvas* which arise when the mind is

overwhelmed with emotion in relationship with either the five primary mellows, *mukhya-rati*, or the seven secondary mellows, *gauṇa-rati*), (2) *digdha* (smeared—*sāttvika-bhāvas* which are not instigated either by *mukhya* or *gauṇa-rati* but which follow in the wake of *rati*), and (3) *rūkṣa* (rough—emotion which arises in persons who are devoid of *rati*). *Snigdha sāttvika-bhāvas* are manifest only in the eternally perfected devotees (*nitya-siddha bhaktas*). *Sāttvika-bhāvas* which arise in *jāta-rati bhaktas* (those in whom *rati* has made its appearance) are called *digdha sāttvika-bhāvas*. When these symptoms are seen in persons in whom *rati* has not been aroused, they are called *rūkṣa-bhāva*. In actuality, *sāttvika-bhāvas* can occur only in persons in whom *rati* has been aroused. When symptoms resembling the *sāttvika-bhāvas* are manifest in persons who are devoid of *rati*, they are known as *sāttvikābhāsa* (a semblance of *sāttvika-bhāva*). Therefore, *rūkṣa sāttvika-bhāvas* are also said to be an *abhāsa*.

Sāttvikābhāsa

Sāttvikābhāsa is of four types: (1) *ratyābhāsa*, (2) *sattvābhāsa*, (3) *niḥsattva*, and (4) *pratīpa*.

Ratyābhāsa

Ratyābhāsa literally means an *abhāsa* or semblance of *rati*, and *sāttvikābhāsa* means a semblance of the symptoms known as *sāttvika-bhāvas*. *Ratyābhāsa sāttvikābhāsa*, therefore, refers to those symptoms which resemble *sāttvika-bhāvas* arising due to a semblance of *rati*. This *ratyābhāsa* refers to *pratibimba* and *chāyā-ratyābhāsa* previously described in the section on *bhāva-bhakti*. Persons who are desirous of liberation may adopt the *aṅgas* of *bhakti* not for the purpose of obtaining *bhakti* or *kṛṣṇa-rati* but simply to attain *mukti*. When such persons chant the holy name in the association of *bhāva-bhaktas*, they may manifest tears, horripilation and other symptoms. Because these symptoms arise from a reflection of the *rati* situated in the hearts of genuine *bhāva-bhaktas*, they are known as *ratyābhāsa sāttvikābhāsa*. When symptoms resembling *sāttvika-bhāvas* are seen in *mumukṣus* (those desirous of liberation) they are said to arise from *ratyābhāsa*.

Sattvābhāsa

Sattvābhāsa refers to those symptoms which arise from an *abhāsa* of *sattva*. *Sattva* refers to the condition wherein the heart possessed of *rati* is overwhelmed by spiritual emotions such as jubilation, wonder, and despondency. When a person who is devoid of *rati* hears or chants about the Lord's pastimes in the association of pure devotees, he may become overwhelmed with some emotion which resembles those originating from *sattva*. In this case the symptoms he displays such as crying do not arise from a reflection of *rati* but merely from some emotion which resembles those arising from *sattva*. Therefore they are known as *sattvābhāsa sāttvikābhāsa*. These emotions generally arise in persons whose hearts are naturally soft (*śīthila*). When symptoms resembling *sāttvika-bhāvas* are seen in *karmīs* or *viṣayīs* (sensualists), they are said to arise from *sattvābhāsa*.

Niḥsattva

Niḥsattva refers to those symptoms which do not arise from *sattva*. The hearts of such persons are described as *picchila* (slippery). Externally they appear to be soft-hearted, but internally they are hard-hearted. They exhibit symptoms merely by forced practice. Because the symptoms observed in such persons are devoid of even an *abhāsa* of *sattva*, they are known as *niḥsattva sāttvikābhāsa*.

Pratīpa

The word *pratīpa* literally means adverse, contrary, or displeasing. When the enemies of Kṛṣṇa display symptoms which resemble *sāttvika-bhāvas* arising due to fear or anger, they are called *pratīpa-sāttvikābhāsa*.

First Wave—Vibhāva The Causes of Tasting Bhakti-rasa

Viṣayā lambana-vibhāva

Kṛṣṇa's qualities as viṣayā lambana

In the overview of *bhakti-rasa* given in the previous *śloka*, *vibhāva* is said to be of two types: *ā lambana*, the support, and *uddīpana*, the stimulus of *rati*. *Ā lambana* is also described to be of two kinds: *viṣaya*, the object of *rati*, and *āśraya*, the reservoir of *rati*. Kṛṣṇa's qualities are now described as part of what makes Him the *viṣaya* of *rati*.

The qualities of Śrī Kṛṣṇa are sometimes classified as *viṣay-ā lambana* and sometimes as *uddīpana*. Because Kṛṣṇa's qualities are part-and-parcel of His form, they are included as *viṣayā lambana*. When the principal meditation is upon Śrī Kṛṣṇa who possesses various qualities, those qualities are thought of as belonging to the object of love and are therefore classified as *viṣayā lambana*. When, however, the principal meditation is upon the qualities of Śrī Kṛṣṇa and that remembrance stimulates love for Kṛṣṇa, those qualities are considered as *uddīpana*. Śrī Kṛṣṇa has sixty-four principal qualities. Out of these the first fifty are present to a minute extent in great personalities who are recipients of the Lord's mercy. The ordinary *jīvas*, however, display but a shadow of a particle of such qualities.

(1) *Suramyāṅga*—The construction of His limbs is exceedingly beautiful.

(2) *Sarva-sal-lakṣaṇa-yukta*—His body is marked with all auspicious characteristics.

(3) *Rucira*—His beauty is a festival of bliss for the eyes.

(4) *Tejasānvita*—His body is radiant and He is extremely powerful and influential.

(5) *Baliyān*—He possesses great strength.

(6) *Vayasānvita*—He displays different ages and yet He is eternally situated in fresh youth.

- (7) *Vividhādbhuta-bhāṣāvit*—He is expert in different languages.
- (8) *Satyavākya*—His words never prove false.
- (9) *Priyamvada*—He speaks pleasantly even to offenders.
- (10) *Vāvadūka*—His words are ambrosial and pleasing to the ears.
- (11) *Supaṇḍita*—He is learned and conducts Himself appropriately with different kinds of persons.
- (12) *Buddhimān*—His intelligence is sharp and subtle.
- (13) *Pratibhānvita*—He is expert at improvising original conversation on the spur of the moment.
- (14) *Vidagdha*—He is skilled in the sixty-four arts and in amorous pastimes.
- (15) *Catura*—He can accomplish many actions at the same time.
- (16) *Dakṣa*—He can perform difficult tasks with ease.
- (17) *Kṛtajña*—He is grateful for services rendered by others.
- (18) *Sudṛḍha-vrata*—His promises and vows always hold true.
- (19) *Deśa-kāla-supātrajña*—He is an expert judge of time, place, and person and works accordingly.
- (20) *Śāstra-cakṣu*—He acts in accordance with the religious scriptures.
- (21) *Śuci*—He is free from all sins and He purifies others from sins.
- (22) *Vasī*—He is in full control of His senses.
- (23) *Sthira*—He perseveres until His work is completed.
- (24) *Dānta*—He endures even intolerable distress.
- (25) *Kṣamāsīla*—He excuses the offenses of others.
- (26) *Gambhīra*—It is very difficult to understand the import of His mind.
- (27) *Dhṛtimān*—His desires are fulfilled and He remains calm even in the midst of great anxiety.
- (28) *Sama*—He is devoid of attachment and aversion.
- (29) *Vadānya*—He is chivalrous in giving charity.
- (30) *Dhārmika*—He is religious and He incites others to adopt the path of religion.
- (31) *Śūra*—He is enthusiastic to fight and expert in the use of weapons.

- (32) *Karuṇa*—He is unable to tolerate the distress of others.
- (33) *Mānyamāna-kṛta*—He is respectful to His guru, *brāhmaṇas*, and elders.
- (34) *Dakṣiṇa*—Because of His excellent disposition, His actions are very pleasing.
- (35) *Vinayī*—He is devoid of pride.
- (36) *Hṛimān*—He is bashful when He thinks that others have detected His amorous affairs and when glorified by others.
- (37) *Śaraṇāgata-pālaka*—He protects those who take shelter of Him.
- (38) *Sukhī*—He enjoys pleasure and is untouched by distress.
- (39) *Bhakta-suhṛta*—He is a friend to His devotees and is easily pleased.
- (40) *Prema-vaśya*—He is controlled only by love.
- (41) *Sarva-śubhaṅkara*—He is a well-wisher to everyone.
- (42) *Pratāpī*—He torments and terrifies His enemies.
- (43) *Kīrttimān*—He is famous by dint of His sterling qualities.
- (44) *Rakta-loka*—He is the object of love and attachment for everyone.
- (45) *Sadhu-samāśraya*—He is partial to the *sādhus*.
- (46) *Nārigaṇa-manohārī*—He is attractive to all women.
- (47) *Sarvārādhyā*—He is worshipable to everyone.
- (48) *Samṛddhimān*—He possesses great opulence.
- (49) *Variyān*—He is superior to all.
- (50) *Īśvara*—He is independent and His order can not be transgressed.

The next five qualities are partially present in Śrī Śiva.

- (51) *Sadā-svarūpa-samprāpta*—He is never controlled by the dictates of *māyā*.
- (52) *Sarvajña*—He knows the heart of everyone, and He knows all things even though there may be an intervention of time, place and so on.
- (53) *Nitya-nutana*—Even though His beauty is always experienced, it is new at every moment and so astonishing that it appears as if it were never previously experienced.

(54) *Sac-cid-ānanda-sāndrāṅga*—He is the concentrated embodiment of existence, consciousness, and bliss. The word *sat* means that He pervades all time and space, the word *cit* means that He is self-manifested, the word *ānanda* means that He is the abode of unadulterated *prema*, and the word *sāndra* means that His form is so densely composed of *sat*, *cit*, and *ānanda* that it is untouched by anything else.

(55) *Sarva-siddhi-niṣevita*—All mystic powers are under His control.

The next five qualities are present in Śrī Nārāyaṇa and Mahāviṣṇu.

(56) *Avicintya mahāśakti*—He possesses inconceivable potencies by which He creates the universes and manifests even the indwelling *antaryāmī* of those universes, by which He bewilders even Brahmā and Rudra, and by which He destroys the *prārab-dha-karma* of His devotees.

(57) *Koṭi-brahmāṇḍa-vigraha*—Unlimited universes are situated within His body.

(58) *Avatārāvalī-bīja*—He is the source of all incarnations.

(59) *Hatāri-gati-dāyaka*—He awards *mukti* to the enemies killed by Him.

(60) *Ātmārāmaṇākārṣī*—He attracts the liberated souls or those who rejoice in the self.

The next four qualities are unique to Śrī Kṛṣṇa alone.

(61) *Lilā-mādhurya*—He is an undulating ocean of astonishing pastimes out of which *rāsa-lilā* is supremely captivating.

(62) *Prema-mādhurya*—He is surrounded by devotees who possess incomparable *madhura prema* which develops up to the stage of *mahābhāva*.

(63) *Veṇu-mādhurya*—The sweet and mellow sound of His flute attracts the minds of everyone within the three worlds.

(64) *Rūpa-mādhurya*—His extraordinary beauty astonishes all moving and non-moving entities.

Viṣayāmbana-vibhāva

Four kinds of Nāyakas or heroes

Because Śrī Kṛṣṇa is the reservoir of all qualities and activities He manifests the characteristics of all four different heroes at different times in accordance with specific pastimes. These four varieties of heroes are described below.

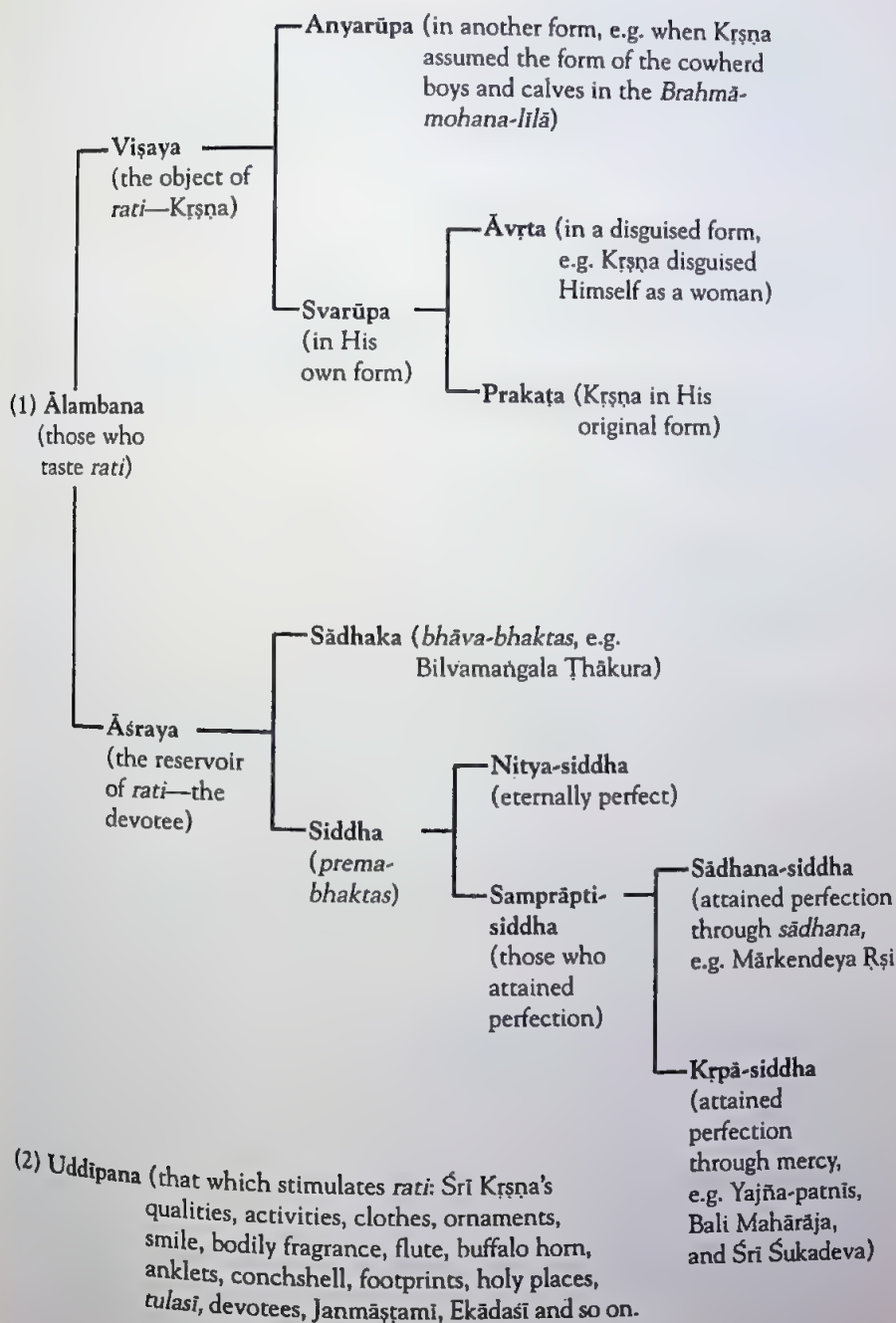
(1) **Dhīrodātta**—The hero who is grave, humble, forgiving, compassionate, fixed in vow, unboastful, extremely powerful, and who thwarts the pride of heroic fighters is known as *dhīrodātta*. Previous *ācāryas* have described Bhagavān Śrī Rāma as possessing the qualities of a *dhīrodātta nāyaka*. These qualities are also observed in Śrī Kṛṣṇa.

(2) **Dhīra-lalita**—The hero who is expert in the sixty-four arts and amorous sports, always situated in fresh youth, expert at joking, devoid of anxiety, and controlled by the *prema* of his beloveds is known as *dhīra-lalita*. Śrī Kṛṣṇa clearly manifests the features of a *dhīra-lalita nāyaka*. In the *Nāṭya-sāstra* these qualities are also said to be found in Kandarpa or cupid.

(3) **Dhīra-sānta**—The hero who is peaceful, tolerant of miseries, judicious, and humble is known as *dhīra-sānta*. Learned scholars of the *Nāṭya-sāstra* have declared Mahārāja Yudhiṣṭhira to be a *dhīra-sānta nāyaka*.

(4) **Dhīroddhata**—One who is malicious, proud, deceitful, angry, fickle, and boastful is known as *dhīroddhata*. Learned scholars have accepted Bhīmasena as a *dhīroddhata nāyaka*. Although these characteristics appear to be faults, they are accepted as qualities in Śrī Kṛṣṇa, because they are appropriate in specific pastimes in which He chastises the wicked in order to protect His devotees.

Vibhāva (The Causes of Tasting Rati)

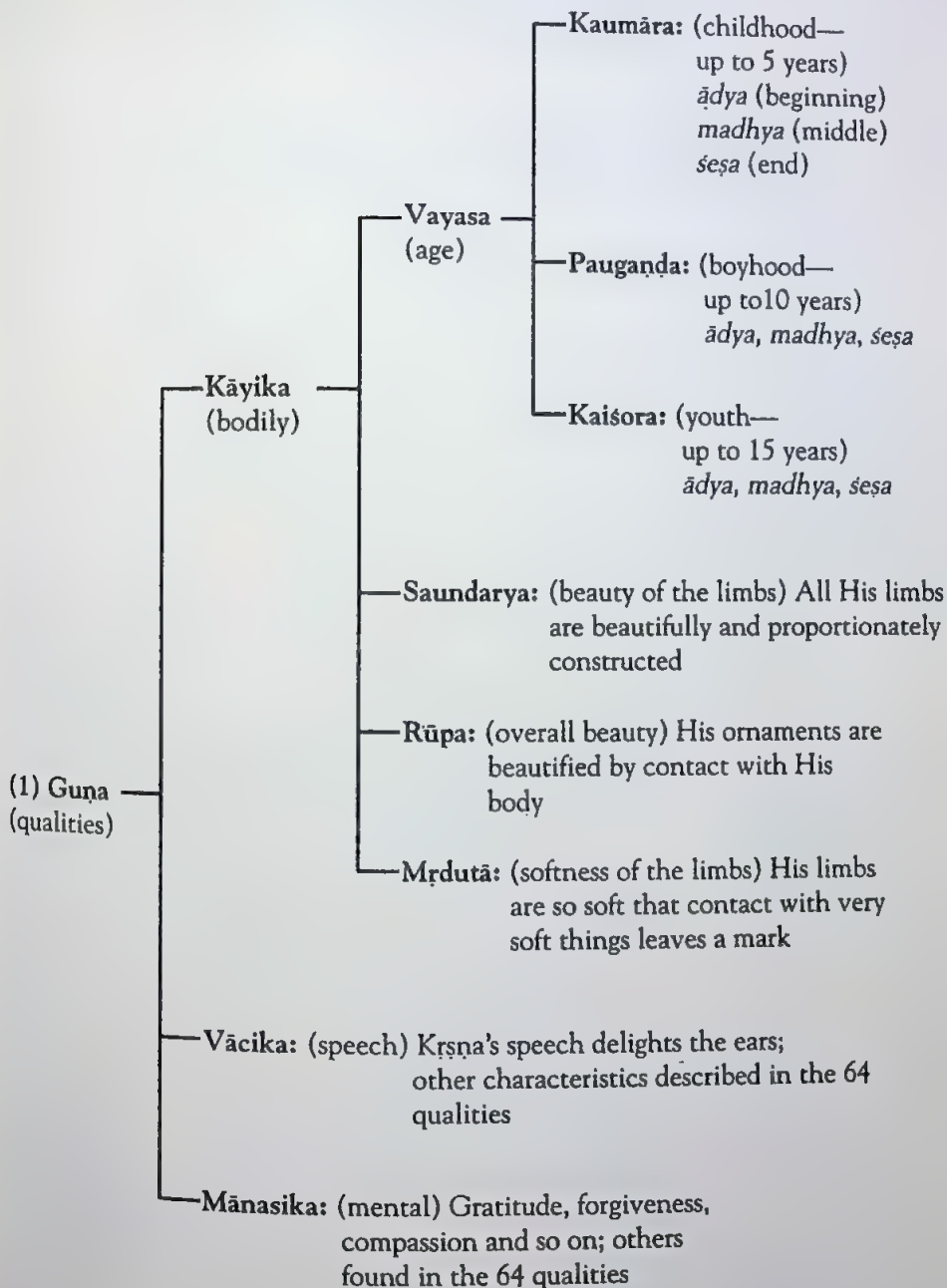


Uddipana-vibhāva (That which stimulates rati)

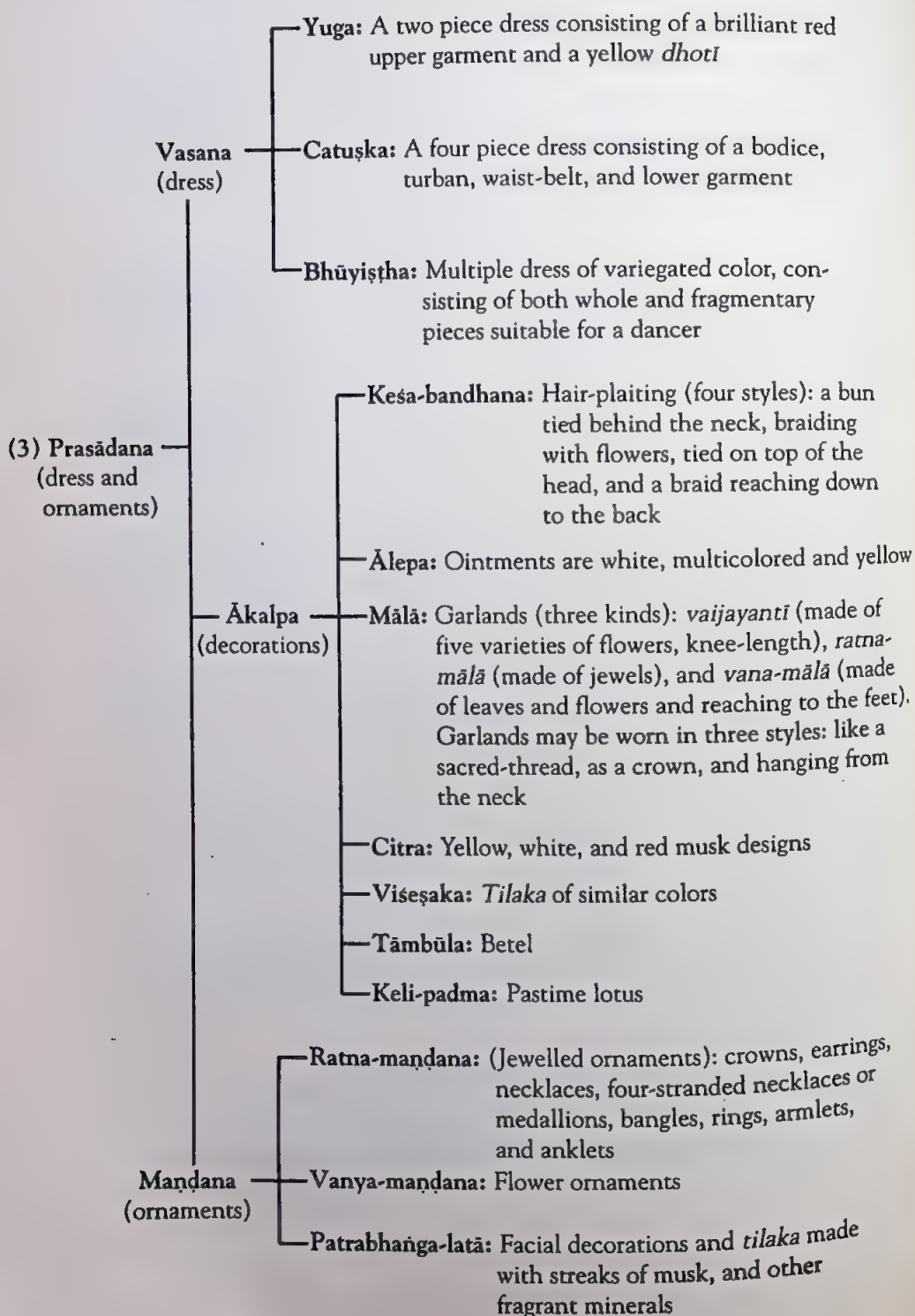
Things which stimulate the devotees' *rati* or love for the Lord are known as *uddipana-vibhāva*. The fourteen principal *uddipanas* are described below. A detailed outline of Kṛṣṇa's qualities, dress and ornaments, and flute are found on the following pages.

- (1) *Guṇa* (qualities)
- (2) *Ceṣṭā* (activities) ————— Kṛṣṇa's activities include *rāsa-līlā*, killing the wicked, and so on.
- (3) *Prasādana* (dress and ornaments)
- (4) *Smita* (smile)
- (5) *Aṅga-saurabha* (bodily fragrance)
- (6) *Varṇa* (flute)
- (7) *Śṛṅga* ————— Kṛṣṇa's wild female buffalo horn, is mounted with gold on both ends, studded with jewels in the middle and known as *mandraghoṣa*.
(buffalo horn)
- (8) *Nūpura* (anklets)
- (9) *Kambu* (conchshell) ————— Kṛṣṇa's conchshell, which opens to the right or southward,
(10) *Padāṅka* (footprints) is called *Pāñcajanya*.
- (11) *Kṣetra* (holy places)
- (12) *Tulasī*
- (13) *Bhakta* (devotees)
- (14) *Bhagavad-vāsara* (holy days) ————— Janmāṣṭamī, Ekādaśī, etc.

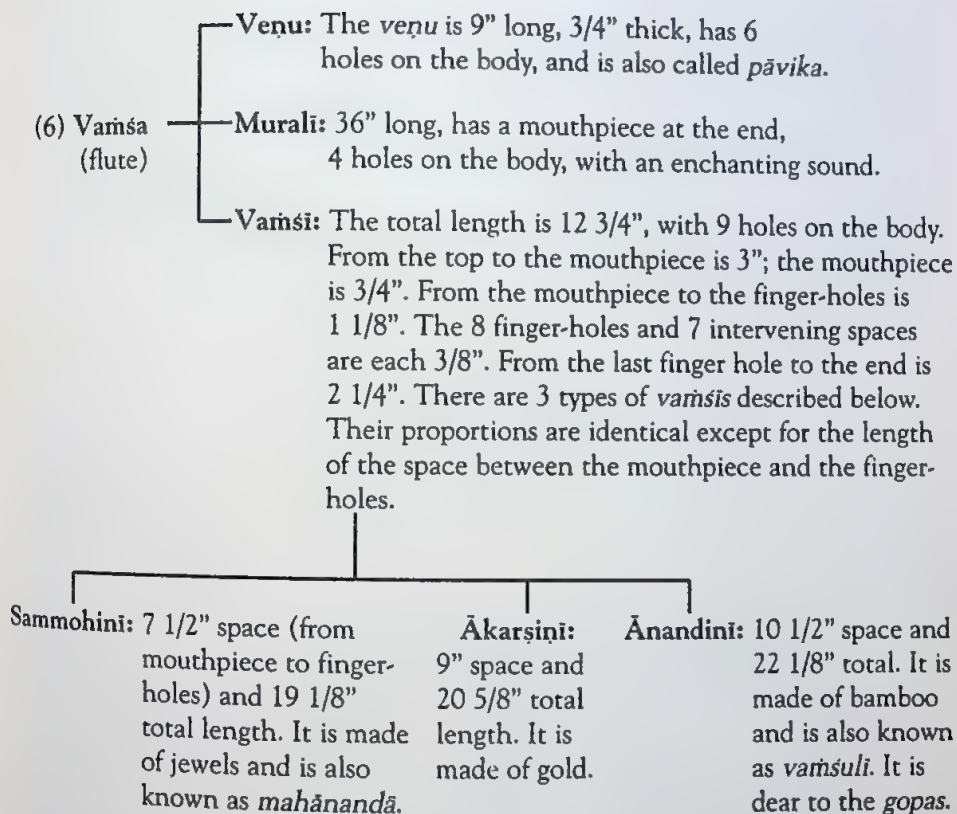
Kṛṣṇa's qualities as Uddīpana-vibhāva



Kṛṣṇa's Dress and Ornaments as Uddipana-vibhāva



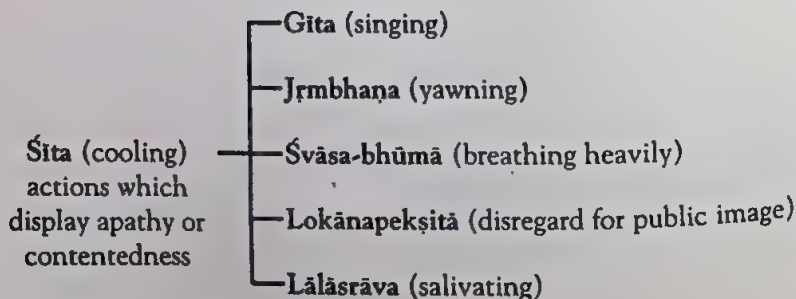
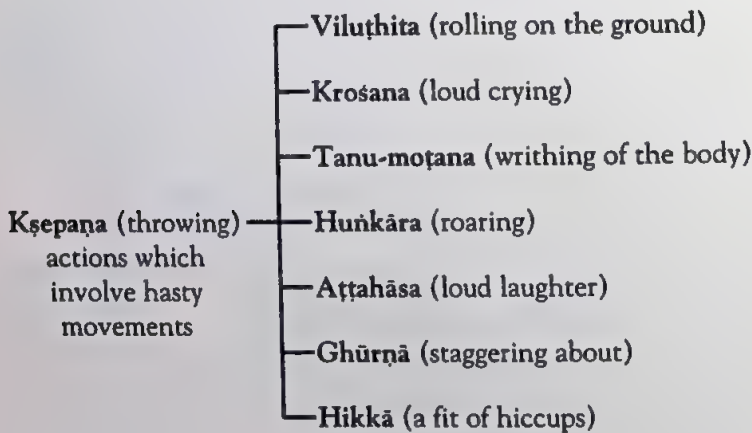
Kṛṣṇa's Flutes as Uddipana-vibhāva



Second Wave—Anubhāva

External Symptoms of Ecstasy

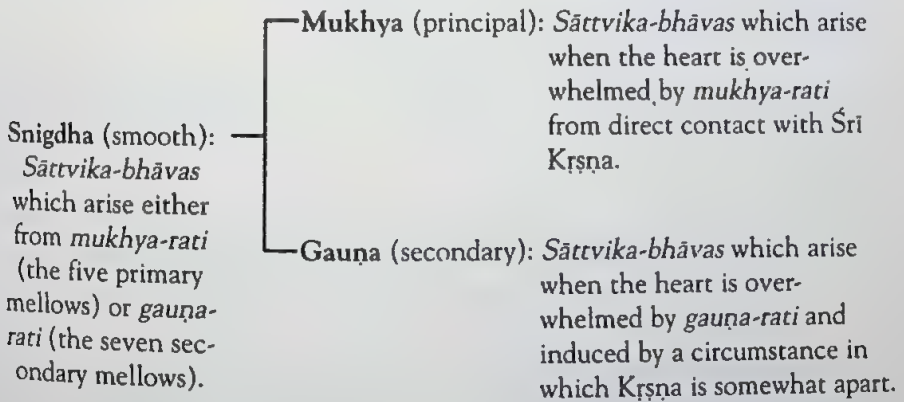
The symptoms which reveal the spiritual emotions situated within the heart are called *anubhāvas*. When they manifest mostly as external actions, they are known as *udbhāsvara*. *Sāttvika-bhāvas* are also known as *anubhāvas* because they also reveal the emotions of the heart. The term *udbhāsvara* is used, therefore, to distinguish between *anubhāvas* arising spontaneously from *sattva* and those which manifest as external actions involving some conscious intention. These are described to be of two types as follows:



Third Wave—Sāttvika-bhāva Symptoms of Ecstasy Arising from Sattva

General Description

When the heart of a *bhāva* or *prema-bhakta* is overwhelmed with emotions in relationship with Kṛṣṇa, this condition is called *sattva* (pure goodness). The *bhāva* or emotion that arises from that *sattva* is called *sāttvika-bhāva*. The *sāttvika-bhāvas* arise spontaneously from *sattva* without any conscious intention. They are distinguished, therefore, from the *anubhāvas* known as *udbhāsvara* such as singing and dancing which also arise from *sattva* but with some application of the will. *Sāttvika-bhāvas* are of three types described below:



Digdha (smeared): When some particular *bhāva* overwhelms the heart of a devotee which is not induced by *mukhya* or *gauṇa-rati* but which follows in the wake of *rati*, it is called *digdha sāttvika-bhāva*.

Rukṣa (rough): If some particular *bhāva*, induced by delight or wonder from hearing the sweet and astonishing descriptions of the Lord, arises in a person who is devoid of *rati*, it is known as *rukṣa sāttvika-bhāva*. This is also known as *ratyābhāsa*.

Sāttvika-bhāva

Eight External Symptoms of Ecstasy Arising from Viśuddha-sattva

Stambha (becoming stunned): The characteristics of *stambha* are loss of voice and suspension of the function of both the working and knowledge acquiring senses. *Stambha* arises from jubilation, fear, astonishment, despondency, and anger.

Sveda (perspiration): *Sveda* arises from jubilation, fear, and anger.

Romāñca (horripilation): Standing of the hairs on end and a sense of thrill or shudder in the body. *Romāñca* arises from astonishment, jubilation, enthusiasm, and fear.

Svarabheda (faltering of the voice): In this symptom stammering is also observed. *Svarabheda* arises from despondency, wonder, anger, jubilation, and fear.

Vepathu (trembling): *Vepathu*, also known as *kampa*, arises from fear, anger, and jubilation.

Vaivarṇya (change of color): In this symptom gloominess and emaciation are also observed. *Vaivarṇya* arises from despondency, anger, and fear.

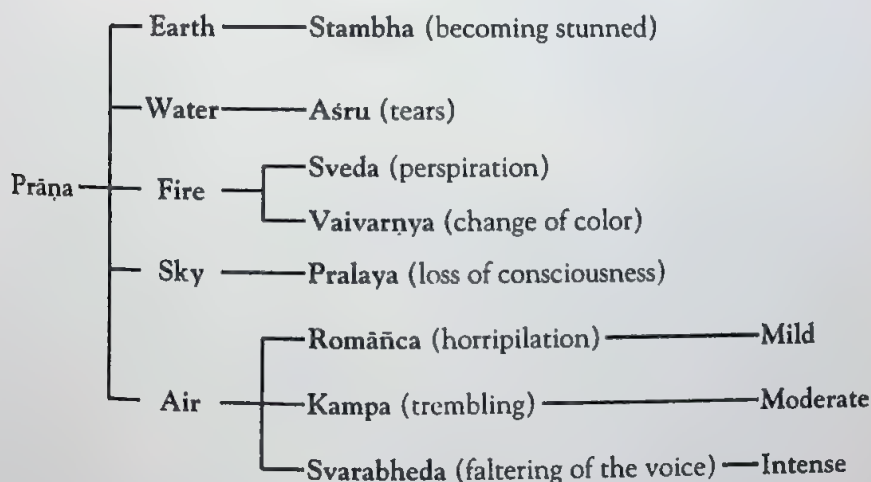
Aśru (tears): Cold tears arise from jubilation, and hot tears from anger. In both there are redness, restlessness, and rubbing of the eyes. *Aśru* arises from jubilation, anger, and despondency.

Pralaya (loss of consciousness): Cessation of the function of the working and knowledge acquiring senses and merging of the mind into the object of love. In this symptom fainting is also observed. *Pralaya* arises from happiness and distress.

How the Sāttvika-bhāvas Manifest Visibly in the Body

When the mind is overpowered by spiritual emotions in relationship to Śrī Kṛṣṇa, it submits unto the vital air or *prāṇa*. The vital air then also experiences transformations causing the body to become excessively agitated. At that time the *sāttvika-bhāvas* manifest on the body of the devotee. As the vital air moves throughout the body it comes in contact with the five elements of the body and thus produces different *sāttvika-bhāvas* as described below.

In contact with: Produces:



Fourth Wave—Vyabhicārī-bhāva Internal Transitory Emotions

(15) Description of Vyabhicārī-bhāvas

atha vyabhicārīnaḥ sthāyi bhāva-posakā bhāvāḥ kadācitkāḥ nirvedo 'tha viśādo, dainyaṃ glāni śramau ca mada garvau saṅkā-trāsāvegā unmādo 'pasmṛtis tathā vyādhiḥ moho mṛtir ālasyaṃ jāḍyaṃ brīḍāvahitthā ca smṛtir atha vitarka-cintā mati dhṛtayo harṣa-utsukatvañca augrāmarṣāsūyās cāpalyañcaiva nidrā ca sup-tir bodha itīme bhāvā vyābhicārīnaḥ samākhyātāḥ.

athaiśām-lakṣaṇam—ātma-nindā nirvedaḥ, anutāpo viśādaḥ ātmani ayogya buddhir dainyaṃ, śramajanya daurbalyaṃ glāniḥ, nṛtyādy utthaḥ svedaḥ śramaḥ, mado madhu-pānādi mattatā, ahaṅkāro garvaḥ, aniṣṭāsaṅkanaṃ saṅkā, akasmād eva bhayaṃ trāsaḥ, citta sambhrama āvegaḥ, unmattatā unmādaḥ, apasmāro vyādhir apasmṛtiḥ, jvara tāpo vyādhiḥ, mūrccchaiva mohaḥ, mṛtir maraṇam, ālasyaṃ spaṣṭam, jāḍyaṃ jaḍatā, lajjaiva brīḍā, ākāra gopanam avahitthā,

pūrvānubhūta vastu smaraṇaṃ smṛtiḥ, anumānaṃ vitarkaḥ, kiṃ bhaviṣyatīti bhāvanā cintā, śāstrārtha nirdhāraṇaṃ matiḥ, dhṛtir dhairyaṃ, harṣa ānandaḥ, utkaṇṭhaiva autsukyaṃ, tīkṣṇa svabhāvatā augryaṃ, asahiṣṇutā amarṣaḥ, guṇe 'pi doṣāropanam asūyā, sthairyē asaktiś cāpalyaṃ, suṣuptir eva nidrā, svapna darśanaṃ suptiḥ, jāgaraṇaṃ bodhaḥ, avidyākṣayaś ca, iti vyabhi-cārīnaḥ.

Comment

*viśeṣaṇābhimukhyena caranti sthāyinaṃ prati. iti
vyabhicārīnaḥ
(Bhakti-rasāmṛta-sindhu, 2.4.1)*

The *vyabhicārī-bhāvas* are thirty-three in number. Because they are specifically directed toward and offer special assistance to the *sthāyībhāva*, they are known as *vyabhicārī-bhāva*. The

word *vyabhicārī* here has a special technical meaning. It can be broken down into three parts: *vi* (distinction or intensification), *abhi* (towards), and *cari* (going). In other words, an emotion which moves distinctively in the direction of the *sthāyibhāva* and which serves to intensify it is called *vyabhicārī-bhāva*. The *vyabhicārī-bhāvas* are made known by one's speech, by the limbs such as the eyes and eyebrows, and by *sattva*, or in other words, by the *anubhāvas* arising from *sattva*. All these *vyabhicārī-bhāvas* move toward the *sthāyibhāva*; therefore, they are also called *sañcārībhāva*. The word *sañcārīn* means moving. The *vyabhicārī-bhāvas* are like waves which emerge from the nectarine ocean of the *sthāyibhāva* and cause it to swell. Then they merge back into the ocean and disappear. ❀

Śrī Bindu-vikāśinī-vṛtti

There are thirty-three varieties of *vyabhicārī bhāvas* which nourish the *sthāyibhāva*. The causes and symptoms of each one are described here:

(1) *Nirveda* (self-disparagement) means to reproach oneself considering oneself to be fallen and worthless. *Nirveda* arises from great distress, feelings of separation, jealousy, non-performance of duty and performance of non-duty. In *nirveda* anxiety, tears, change of color, feelings of worthlessness, heavy sighing and other *anubhāvas* are manifest.

(2) *Viśāda* (despondency or depression) arises from non-attainment of one's desired object, Śrī Kṛṣṇa, inability to complete some endeavor that was begun for Kṛṣṇa, due to the appearance of some calamity that befalls Kṛṣṇa, or due to an offence. The symptoms of *viśāda* are seeking for a remedy and assistance, anxiety, crying, lamentation, breathing heavily, change of color and drying of the mouth.

(3) *Dainya* (wretchedness or humility) means to consider oneself despicable and unworthy. *Dainya* arises from distress, fear, and offences. The symptoms of *dainya* are speaking words of adulation, awkwardness (incompetence of the heart), gloominess, anxiety, and inertia of the limbs.

(4) *Glāni* (physical and mental debility)—The principal of vital energy and action throughout the body is called *oja*. The weakness which arises due to the waning of this vital energy brought about by excessive labour (*śrama*), by mental oppression, or by conjugal activities is called *glāni*. The symptoms of *glāni* are trembling, inactivity, change of color, weakness, and restlessness of the eyes.

(5) *Śrama*—Fatigue or exhaustion accompanied by perspiration which arises from vigorous movement in pursuit of Kṛṣṇa (like mother Yaśodā running to catch Kṛṣṇa), dancing and conjugal activities is called *śrama*. The symptoms of *śrama* are sleep, perspiration, shattering the limbs, yawning, and sighing heavily.

(6) *Mada* (intoxication)—The delight or exuberance which extinguishes knowledge is called *mada*. This *mada* arises from drinking honey (*madhu-pāna*) and from excessive conjugal agitation. The symptoms of *mada* are stumbling movements, tottering of the limbs, stammering speech, rolling the eyes and redness of the eyes.

(7) *Garva* (pride)—The disregard for others which occurs due to one's own good fortune, beauty, youth, qualities, obtainment of the supreme refuge (Śrī Kṛṣṇa), and attainment of one's desired object is called *garva*. The symptoms of *garva* are disdainful speech, not answering another simply to amuse oneself, to display one's limbs, to conceal one's intention, and to not listen to another's words.

(8) *Śaṅkā* (apprehension)—The apprehension of calamity arising from having stolen something that belongs to Kṛṣṇa, from committing an offense, or from the viciousness of others (the enemies of Kṛṣṇa) is called *śaṅkā*. The symptoms of *śaṅkā* are drying of the mouth, change of color, looking here and there, and hiding.

(9) *Trāsa* (fear)—The fear that arises suddenly or unexpectedly due to lightning, a fearsome creature, or a fearful sound is called *trāsa*. The symptoms of *trāsa* are taking shelter of nearby objects, horripilation, trembling, becoming stunned, and perplexity.

(10) *Āvega*—Agitation, excitement, tremendous outburst of emotion, and bewilderment of the heart are called *āvega*. This

āvega arises from eight causes: *priya-vastu* (a pleasing object), *apriya-vastu* (a displeasing object), *agni* (fire), *vāyu* (wind), *varṣā* (rain), *utpāta* (an unusual or startling event or calamity), *gaja* (an elephant), and *śatru* (an enemy). Each one of these causes gives rise to different symptoms. In *priya-vastu-āvega* there is horripilation, comforting words, fickleness, and standing to welcome the beloved. In *apriya-vastu-āvega* there is falling on the ground, screaming, and dizziness. In *āvega* arising from fire, there is disorderly movement, trembling, closing the eyes, and shedding tears. In *āvega* arising from wind, there is covering of the body, rapid movement, and wiping the eyes. In *āvega* arising from rain, there is running, taking an umbrella and contracting the body. In *āvega* arising from calamity, there is change of facial color, astonishment and trembling. In *āvega* arising from an elephant, there is running, trembling, fear and looking behind oneself repeatedly. In *āvega* arising from an enemy, there is putting on armour, taking up weapons, and leaving home to go to another place.

(11) *Unmāda* (madness)—Bewilderment of the heart which arises from extreme bliss, calamity or acute separation is called *unmāda*. The symptoms of *unmāda* are loud laughter, dancing, singing, futile action, incoherent speech, running, shouting, and behaving in a contrary manner.

(12) *Apasmṛti* (confusion or absence of mind)—The bewilderment of the heart which occurs due to an imbalance of the elements of the body arising from some great distress is called *apasmāra*. In *apasmāra* there are symptoms such as falling on the ground, running about, rupture of the body, delusion, trembling, foaming from the mouth, throwing up of the hands and legs and loud shouting.

(13) *Vyādhi* (disease)—A feverish condition produced by separation or due to an excess in the humors (*doṣas*) of the body (mucus, bile, and air) is called *vyādhi*. (Śrīla Viśvanātha Cakravartī Ṭhākura explains in his commentary to *Brs*, 2.4.90, that this imbalance of bodily *doṣas* arises from severe distress due to separation or hearing of Kṛṣṇa's defeat at the hands of the demons.) In actuality it is the *bhāvas* or spiritual transformations

of the heart arising from separation and severe distress which are called *vyādhi*. The symptoms of *vyādhi* are becoming stunned, slackening of the limbs, breathing heavily, severe distress, and fatigue.

(14) *Moha* (fainting or delusion)—The loss of consciousness arising from jubilation, separation, fear, and despondency is called *moha*. The symptoms of *moha* are falling on the ground, cessation of the functioning of the senses, dizziness, and absence of activity.

(15) *Mṛti* (death)—Giving up the life air (*prāṇa*) due to despondency, disease, fear, an assault, and physical debility is called *mṛti*. The symptoms of *mṛti* are indistinct speech, change of color, shallow breathing, and hiccups. (In *Brs* 2.4.102, Śrīla Rūpa Gosvāmī explains that the *vyabhicārī-bhāva* known as *mṛti* does not refer to actual death. Because the symptoms resemble the condition of the heart just prior to death, it is called *mṛti*.)

(16) *Ālasya* (laziness)—When, in spite of being able to do so, there is non-engagement in activity arising due to satisfaction or fatigue, it is called *ālasya*. The symptoms of *ālasya* are collapsing of the limbs, yawning, aversion toward activity, rubbing the eyes, laying down, drowsiness, and sleep.

(17) *Jāḍya* (inertness or insensibility)—When one is deprived of the power of deliberation due to separation or due to seeing or hearing about either that which is cherished, or a calamity, it is called *jāḍya*. *Jāḍya* is the condition just prior to or just following *moha* (loss of consciousness). The symptoms of *jāḍya* are blinking the eyes, remaining silent, and forgetfulness.

(18) *Briḍā* (shyness or shame)—The bashfulness or shame which arises due to new association, performance of misdeeds, praise, and scorn is called *briḍā*. The symptoms of *briḍā* are silence, anxiety, covering the face, writing on the ground, and lowering the face.

(19) *Avahitthā* (concealment of emotions)—To display emotions artificially in order to conceal one's true confidential feelings or emotions is called *avahitthā*. The symptoms of *avahitthā* are hiding of the limbs which betray those emotions, looking elsewhere, futile action, and impaired speech.

(20) *Smṛti* (remembrance)—Recollection and love for some previously experienced object brought about by seeing a similar object or by constant practice is called *smṛti*. The symptoms of *smṛti* are moving the head, and contracting the eyebrows.

(21) *Vitarka* (deliberation or reasoning)—The deliberation performed to determine the truth of some object is called *vitarka*. This deliberation may be instigated either by doubt or by determination of some cause. The symptoms of *vitarka* are contracting the eyebrows and moving the head and fingers.

(22) *Cintā* (anxiety)—The thinking which arises due to non-attainment of one's desired object or due to attainment of an undesired object is called *cintā*. To think thus—"Now what will happen?" is called *cintā*. The symptoms of *cintā* are breathing deeply, lowering the head, writing on the ground, change of color, sleeplessness, lamentation, inflammation, weakness, tears, and meekness.

(23) *Mati* (resolve or understanding)—The conviction or resolve that arises from ascertainment of the meaning of the *śāstras* is called *mati*. The symptoms of *mati* are performance of duty, giving instructions to disciples, and deliberation on the pros and cons of a subject.

(24) *Dhṛti* (fortitude)—The steadiness of the mind which arises from knowledge (realization of the Lord), absence of distress (due to one's relationship with the Lord), and attainment of the topmost object (*bhagavat-prema*) is called *dhṛti*. In *dhṛti* one feels no distress on account of things which are not obtained or those which have already been destroyed.

(25) *Harṣa* (jubilation)—The bliss that arises in the heart from seeing or obtaining one's desired object is called *harṣa*. The symptoms of *harṣa* are horripilation, perspiration, tears, blossoming of the face, impassioned outburst, madness, inertness, and bewilderment.

(26) *Autsukya* (ardent desire)—The inability to tolerate the passing of time instigated by an intense longing to see or to obtain one's desired object is called *autsukya*. The symptoms of *autsukya* are drying up of the mouth, haste, anxiety, breathing heavily, and unsteadiness.

(27) *Augrya* (fierceness or dreadfulness)—The anger or fury arising from an offense or injurious speech is called *augrya*. The symptoms of *augrya* are killing, binding, trembling of the head, reprimanding, and beating.

(28) *Amaṛṣa* (intolerance or indignation)—Intolerance arising from being rebuked or disrespected is called *amaṛṣa*. The symptoms of *amaṛṣa* are perspiration, trembling of the head, change of color, anxiety, seeking relief, shouting, turning the face away, and admonition.

(29) *Asūyā* (envy)—The malice that arises upon seeing the good fortune and qualities of others is called *asūyā*. The symptoms of *asūyā* are jealousy, disrespect, accusations, projecting faults upon the qualities of others, slander, scowling and raising the eyebrows.

(30) *Cāpalyam* (restlessness, fickleness, rashness or impudence)—The loss of gravity or lightness of the heart that arises due to attachment or aversion is called *cāpalya*. The symptoms of *cāpalya* are want of discrimination, harsh speech, and whimsical behavior.

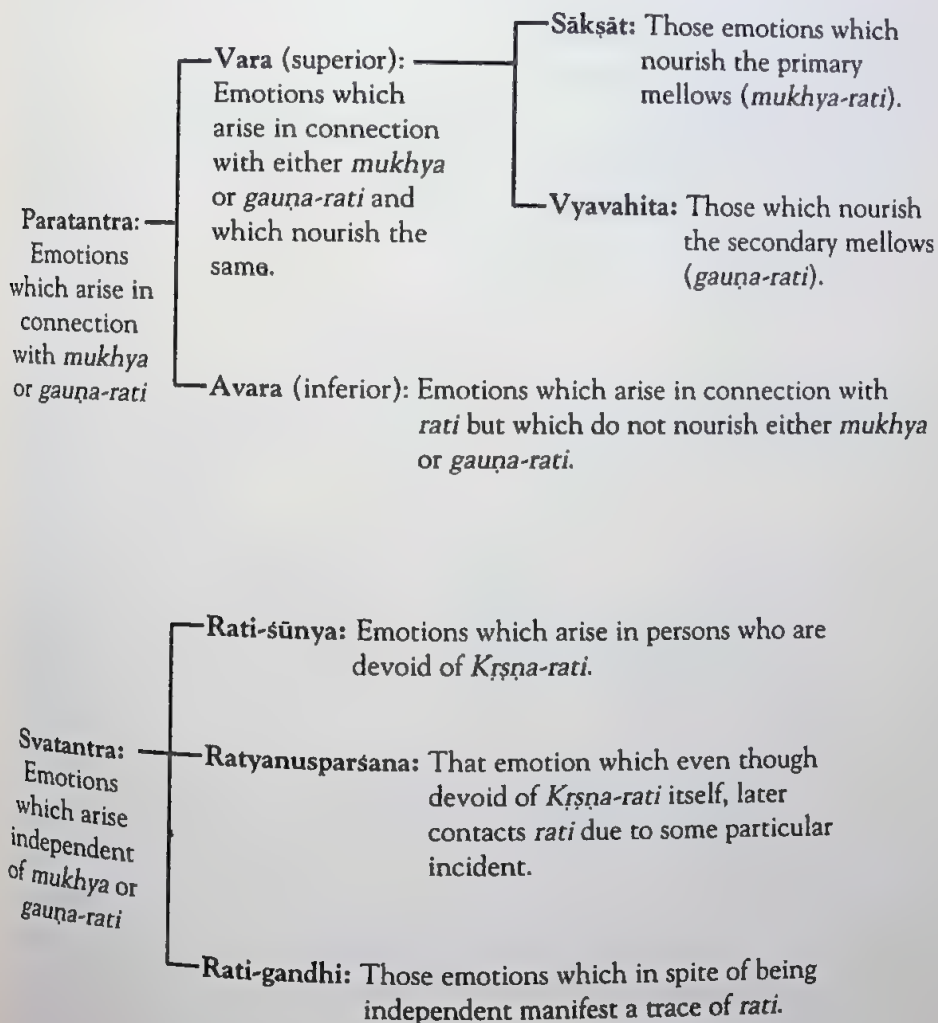
(31) *Nidrā* (deep sleep or complete unconsciousness)—The absence of the external function of the mind arising from anxiety, lethargy, natural disposition and exhaustion is called *nidrā*. The symptoms of *nidrā* are collapsing of the limbs, yawning, inertia, closing of the eyes and remission of the breath.

(32) *Supti* (dreaming)—Sleep in which there are many impressions within the subconscious mind and the manifestation of many different pastimes is called *supti*. The symptoms of *supti* are cessation of the external function of the senses, breathing in, and closing the eyes.

(33) *Bodha* (awakening)—The enlightenment or awakening of knowledge that occurs upon the cessation of ignorance, fainting or sleep is called *bodha*. These thirty-three *bhāvas* are called *vyabhicārī-bhāvas*. Their characteristics along with examples are elaborately described in *Bhakti-rasāmṛta-sindhu*.

Types of Vyabhicāri-bhāvas

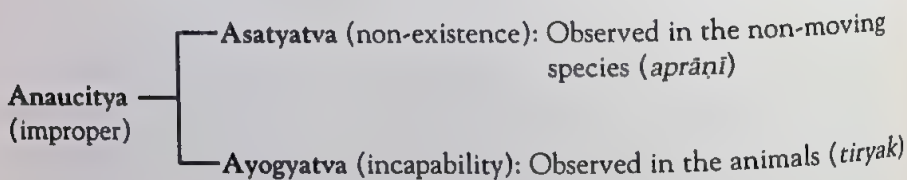
Vyabhicāri-bhāvas are internal transitory emotions. These are of two kinds: *paratantra* (dependent) and *svatantra* (independent). Those which are under the control of either *mukhya* or *gauṇa-rati* are called *paratantra*. Those which are not controlled either by the *mukhya* or *gauṇa-rati* are called *svatantra*. These are of different divisions as seen below.



Vyabhicārī-bhāvābhāsa

Vyabhicārī-bhāvas which are observed in improper persons or things are called *vyabhicārī-bhāvābhāsa*. These are of two types: *pratikulya* (antagonistic) and *anaucitya* (improper). Emotions which arise in persons who are hostile to Śrī Kṛṣṇa and devoid of *rati* are called *pratikulya*. *Anaucitya abhāsa* is of two types: *asatyatva* (non-existence) and *ayogyatva* (incapability). When a devotee experiences some emotion toward Kṛṣṇa and projects that feeling upon a non-moving living entity or an animal as if they were experiencing that emotion, the *abhāsa* is said to exhibit non-existence in the case of the non-moving entities and incapability in the case of the animal species. These distinctions, however, do not apply to Kṛṣṇa's eternal associates in Vraja who serve Him in species such as trees, plants, and animals.

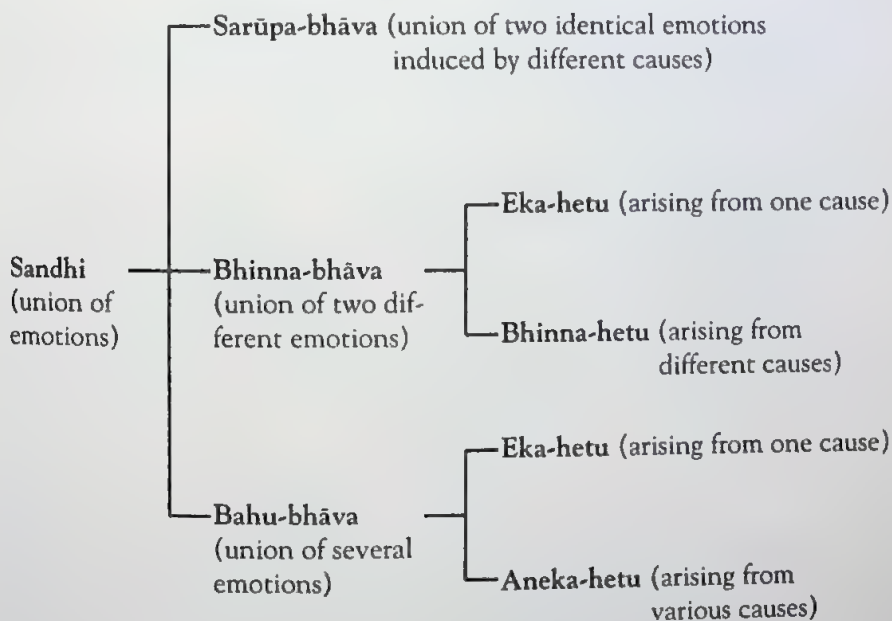
Pratikulya (antagonistic): Exhibited by the enemies of Kṛṣṇa.



Various Conditions of Vyabhicārī-bhāvas

At various times the *vyabhicārī-bhāvas* exist in four different conditions: (1) *utpatti*, (2) *sandhi*, (3) *śābalya*, and (4) *śānti*. These are described below.

Utpatti (generation of the *vyabhicārī-bhāvas*)



Śābalya (the aggregation of many emotions in which the preceding emotions are superseded by the succeeding ones)

Śānti (pacification of a highly developed emotion)

(16) Bhāva-prakāśa-tāratamya (Gradation in the Manifestation of Bhāvas)

*kiñca bhaktānām cittānusārena bhāvānām prākṛṣṭa
tāratamyaṁ bhavati. tatra kvacit samudravat gambhīra citte 'pi
aprākṛṣṭam svalpa prākṛṣṭam vā. alpa khātavattarala citte
atīśaya prākṛṣṭam ca bhavatīti nāyam ātyantika niyama iti pra-
pañco na likhitaḥ.*

Śrī Biṇḍu-vikāśinī-vṛtti

There is a gradation in the manifestation of *bhāvas* in accordance with the mental disposition or the heart of the devotee. In devotees whose hearts are very grave (*gambhīra*) or deep like the ocean, the manifestation of these *bhāvas* is not seen or their manifestation may be perceived only to a slight extent. In devotees whose hearts are very flickering and shallow like a small pond, these *bhāvas* are sometimes seen to manifest very powerfully. Because there is no special rule which governs the manifestation of such *bhāvas*, this subject has not been elaborately described.

Comment

In *Bhakti-rasāmṛta-sindhu* (2.4.250-270), this topic has been discussed more elaborately. The essential points from that section are presented as follows.

In a devotee in whom *rati* for Kṛṣṇa in one of the five primary relationships is manifest, there are forty-one *bhāvas* which may arise and interact. The thirty-three *vyabhicārī-bhāvas* together with the seven secondary forms of *rati* (laughter, wonder, and so on), and one among the five primary forms of *rati* make a total of forty-one *bhāvas*. These are known as *mukhya-bhāvas*. The mental disposition (*citta-vṛtti*) which arises from the manifestation of all these *bhāvas* is said to bring about various transformations in the body and senses.

Among the *bhāvas* or emotions such as fierceness, restlessness, fortitude, shyness, and so on, some are innate (*svabhāvika*) in

particular devotees and some are incidental (*āgantuka*). Those *bhāvas* which are innate pervade both the external and internal being of the devotee. The innate *bhāvas* are compared to *mañjiṣṭha*, an Indian plant which is the source of red dye. In this plant the quality of redness is an inherent and enduring feature which pervades throughout. The *bhāvas* or emotions which are innate within particular devotees are very easily activated by even slight stimulation.

The innate *bhāvas* follow in the wake of *kṛṣṇa-rati*. In other words it is the permanent emotion of *rati* which determines which emotions are *svabhāvika*. Although *rati* is ordinarily of one type (in other words, it is constituted of nothing other than affection for Śrī Kṛṣṇa), it manifests in different varieties as *śānta*, *dāsyā*, and so on, in accordance with different inclinations to serve Kṛṣṇa in a particular way.

The *āgantuka* or incidental emotions are like the temporary application of red dye to a cloth which is inherently white. They are manifested in the devotee by the innate *bhāvas*. Therefore, they are called *anubhāvas* or effects of the innate emotions.

Variegatedness is observed in all the emotions due to the differences in the devotees and the varieties of components such as *vibhāva*, *anubhāva*, *vyabhicārī-bhāva*, and so on, which come into play in different circumstances. Because of the difference in the characteristic qualities of various devotees, their minds are of different types. Therefore, there is a gradation in the external and internal manifestation of all these *bhāvas* in accordance with the disposition of the mind or heart.

A devotee whose mental disposition is *karkaśa* or hard is of three varieties: (1) *gariṣṭha* (heavy)—the heavy heart is compared to gold in terms of its weight, (2) *gambhīra* (grave)—the grave heart is compared to the ocean in depth, and (3) *mahiṣṭha* (big)—the big heart is compared to a great city in size. These are all characteristics of a heart which is said to be *karkaśa*. Even though ecstatic emotions may arise very strongly in devotees possessing such characteristics, they are not visibly manifest and therefore cannot be detected by others.

A devotee whose mental disposition is *komala* or soft is also of

three varieties: (1) *lagiṣṭha* (light)—the light heart is compared to cotton in terms of its lightness, (2) *uttāna* (shallow)—the shallow heart is compared to a small pond in depth, or (3) *kṣodiṣṭha* (tiny)—the light heart is compared to a small cottage in size. These are all characteristics of a heart which is said to be *komala*. Even a slight uprise of emotion in devotees possessing such characteristics is clearly visible in the body and thus easily detected by others.

Śrīla Rūpa Gosvāmī has written that the heart which is heavy (*gariṣṭha*) is like a lump of gold, and the heart which is light (*lagiṣṭha*) is like a ball of cotton. Emotion which arises in the heart of these two varieties is like the wind. A ball of cotton is sent flying by the wind whereas a lump of gold remains fixed. Similarly, even when there is a very powerful upsurge of emotion, no external transformations are visible in a devotee whose heart is very heavy. In a devotee whose heart is light, however, transformations are observed even upon a slight rise of emotion.

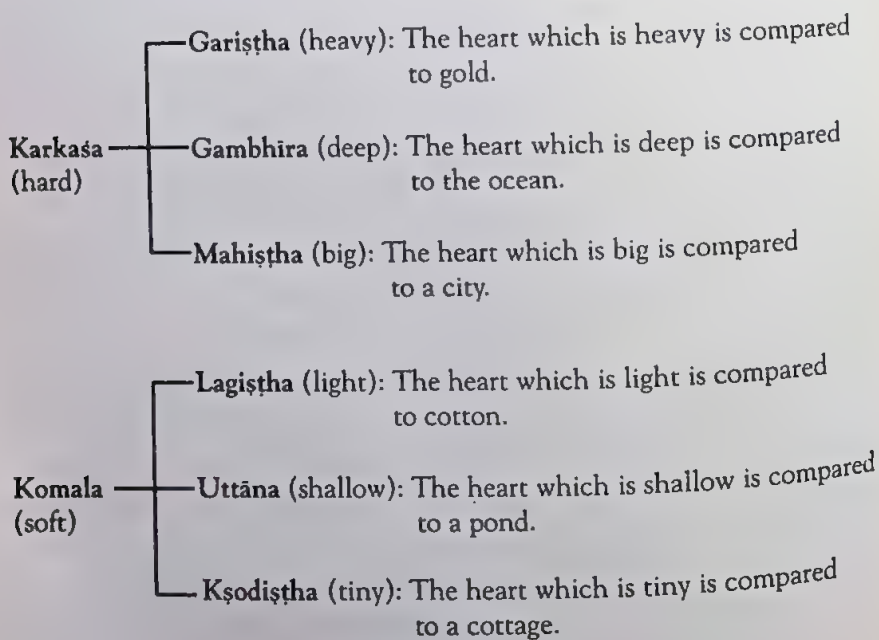
The heart which is deep (*gambhīra*) is like the ocean, and the heart which is shallow (*uttāna*) is like a small pond. Emotion which arises in the heart of these two varieties is compared to a great mountain peak. Even if a huge boulder or a mountain peak falls in the ocean, no disturbance is seen in the ocean. But if a pebble is thrown in a small pond, all the water is agitated. Similarly, even if many *bhāvas* appear in a devotee whose heart is very deep, he remains steady; no transformations appear in his body. But when a slight appearance of *bhāvas* manifest in a devotee whose heart is shallow, he becomes agitated and ecstatic transformations become visible in his body.

The heart which is large (*mahiṣṭha*) is like a great city, and the heart which is small (*kṣodiṣṭha*) is like a cottage. Emotion which arises in the heart of these two varieties is compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, lamps and elephants are clearly seen. Similarly, in the heart which is *mahiṣṭha*, no transformations are seen on the rise of emotion. But in the heart which is *kṣodiṣṭha*, transformations resulting from the rise of emotion are immediately seen.

Heaviness (*gariṣṭhatva*) and lightness (*laghiṣṭhatva*) of the heart have been described in order to illustrate the perplexity (*vikṣepa*) and non-perplexity (*avikṣepa*) of the heart that arises upon being exposed to the influence of the *vyabhicāri-bhāvas*. Similarly, the heart is said to be *karkaṣa* or *komala* according to its degree of meltability or non-meltability by the *vyabhicāri-bhāvas*. The heart which is unmoved by a slight contact with the *vyabhicāri-bhāvas* is said to be heavy or *gariṣṭha*, and the heart which is easily moved is said to be light or *laghiṣṭha*. In reality, the heart is neither heavy nor light nor hard. Only according to the degree of emotional frenzy experienced by the heart on contact with the *vyabhicāri-bhāvas* is the heart said to be hard or soft.

Various conditions of the heart

A wide variety of emotions are found to arise due to differences in the devotees and due to alteration of the components of *rasa* (*vibhāva*, *anubhāva*, etc.) which come into play in different circumstances. Because of the unique characteristics which are found to exist amongst devotees of different *rasas*, their minds are of different varieties. The gradation of ensuing emotions is in accordance with the mental disposition of the devotee. In order to illustrate the relationship between the emotions and the mental disposition of the devotees, varieties of conditions of the heart are here described. The words hard and soft refer to the extent to which emotions are displayed through external transformations. In devotees whose hearts are said to be hard, even very powerful emotions are not detectable through external bodily transformations. In devotees whose hearts are said to be soft, even a slight uprise of emotion is visible through external symptoms.



Corresponding Emotions

According to the varieties of hard or soft hearts, there are corresponding emotions. The conditions of the heart are here grouped in pairs according to heaviness, depth, and size. In each case there is a corresponding emotion which describes the perplexity or non-perplexity of the heart in contact with emotions according to the condition of hardness or softness.

Gariṣṭha
(heavy)
'gold'

Lagiṣṭha
(light)
'cotton'

Emotion which arises in the heart of these two types is compared to the wind. A strong wind has no influence on a lump of gold, but even a slight breeze will send a cotton ball flying.

Gambhīra
(deep)
'the ocean'

Uttāna
(shallow)
'a pond'

Emotion which arises in the heart of these two types is compared to a mountain peak. In the ocean, even a great mountain peak is not seen. But in a small pond, it is clearly seen.

Mahiṣṭha
(large)
'a city'

Lagiṣṭha
(small)
'a cottage'

Emotion which arises in the heart of these two types is compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, they are clearly seen.

Meltability of the Heart

Described below is the progressive scale of meltability of the heart from diamond to nectar. In a hard heart, very intense emotion is required to melt the heart and therefore emotion which arises in the hard heart is compared to fire. In a soft heart very little emotion is required to melt the heart and therefore emotion which arises in the soft heart is compared to sunlight.

Karkaṣa (hard)

Emotion is Compared to Fire

Vajra (diamond
or a thunderbolt)

A diamond is extremely hard. It cannot be made soft by any means. Similarly the hearts of the *tāpasa śānta bhaktas* is equally hard.

Svarṇa (gold)

Gold becomes melted when exposed to a very high temperature of fire. Similarly the heart which is hard like gold can be melted by very powerful emotions.

Jatu (shellac)

Shellac is completely melted by a slight temperature of fire. Similarly the heart which is like shellac is melted even by a slight appearance of emotions.

Komala (soft)

Emotion is Compared to Sunlight

Madana (wax)

Wax and butter are easily melted by the heat of the sun. Devotees whose hearts are of a similar nature are melted by a slight trace of emotion.

Navanīta (butter)

Amṛta (nectar)

Nectar is by nature always liquid. Similarly the hearts of the beloved devotees of Śrī Govinda are always naturally liquified just like nectar.

Fifth Wave—Sthāyībhāva Permanent or Dominant Emotions

(17) General Description of Sthāyībhāva

sāmānya-rūpaḥ svaccha-rūpaś ca śāntādi pañca-vidha-rūpaś-ca ekaika-rasa-niṣṭha bhakta saṅga rahitasya sāmānya-janasya sāmānya bhajana paripākeṇa sāmānya-rati-rūpaś-ca sthāyī bhāvo yo bhavati sa sāmānya-rūpaḥ. śāntādi-pañca-vidha-bhakteśv-api aviśeṣeṇa kṛta-saṅgasya tat-tad bhajana-paripākeṇa pañca-vidhā ratis-tat-tad bhakta-saṅga vasati kālo bhedena yodayate yathā kadācit śāntiḥ kadācit dāsyam, kadācit sakhyam, kadācit vāt-salyam, kadācit kāntā bhāvaś ca, na tv-ekatra niṣṭhatvam tadā svaccha rati rūpaḥ.

atha prthak-prthak rasaikaniṣṭheṣu bhakteṣu śāntyādi pañca vidha rūpaḥ. śānta bhaktānām śāntiḥ. dāsyā bhaktānām dāsyā ratiḥ. sakhyā bhaktānām sakhyam. vātsalya bhaktānām vāt-salyam. ujjala bhaktānām priyatā. evam śānta-dāsyā-sakhyā-vātsalyojjvalās ca pañca mukhya rasā yathottaram śreṣṭhāḥ. śānte śrī kṛṣṇa niṣṭha buddhi vṛttitā, dāsyē sevā, sakhye niḥsambhramatā, vātsalye snehaḥ, ujvale saṅgi-saṅga dānena sukham utpādyam. evam pūrva-pūrva guṇād uttarot-tarasthāḥ śreṣṭhāḥ syuḥ.

Comment

In *Bhakti-rasāmṛta-sindhu* (2.5.1), *sthāyībhāva* is defined in the following way:

*aviruddhāna viruddhānś ca bhāvān yo vaśatām nayan
surājeva virājeta sa sthāyībhāva ucyate*

That *bhāva* which is resplendent like the best of kings, keeping under its control the *aviruddha* or compatible emotions, such as laughter and so on, and the *viruddha* or incompatible emotions, such as anger and so on, is known as *sthāyībhāva*.

Rati for Kṛṣṇa is known as *sthāyibhāva*. This *rati* is of two types: *mukhya* or primary and *gauṇa* or secondary. *Rati* which is the essence of the combination of the *hlādinī* and *samvit* potencies and thus purely composed of *suddha-sattva* is known as *mukhya-rati*. *Mukhya-rati* is of two types: *svārthā* (self-nourishing), and *parārthā* (nourishment-giving). The term *svārthā* means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the *sthāyibhāva* to nourish it, in the case of favorable emotions, or to cause unbearable despondency, in the case of unfavorable emotions. Because this type of *rati* nourishes its own *sthāyibhāva*, it is called *svārthā* or self-nourishing.

When *rati*, instead of nourishing its own *sthāyibhāva*, recedes into the background and nourishes one of the seven secondary emotions, it is called *parārthā*, nourishment-giving. These seven secondary emotions of laughter, and so on are different from *svārthā-rati* which is purely composed of *suddha-sattva*. But because they are connected with *mukhya-parārthā-rati*, the word *rati* has been used for them. Only when *parārthā-rati* in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do they attain to the status of *gauṇa-rati*.

Both *svārthā* and *parārthā-mukhya-rati* are further divided into five categories: *suddhā* (unmixed), *prīti* (affection in servitude), *sakhya* (friendship), *vātsalya* (parental affection), and *priyatā* (conjugal love). *Suddhā-rati* is divided into three types: *sāmānya* (general), *svaccha* (transparent), and *sānti* (tranquility). This topic has been summarised as follows by Śrīla Viśvanātha Cakravartī Ṭhākura.

Śrī Bindu-vikāśinī-vṛtti

Sthāyibhāva is being described here. *Sthāyibhāva* is of three varieties: *sāmānya* (general), *svaccha* (transparent), and one among the five varieties of *sānta*, *dāsyā*, and so on.

Sāmānya

A person who has never taken the association of even a single devotee firmly situated in his particular perfectional relationship in one of the five transcendental *rasas* may, nevertheless, awaken a general (*sāmānya*) type of *rati* by the maturing of his routine practice of *bhajana*. This non-specific type of *rati* of a general person is known as *sāmānya sthāyibhāva*. It is said to be general because it is devoid of the specific characteristics of *śānta*, *dāsyā*, and so on.

Svaccha

If one has associated in a routine manner with the five different types of devotees, all situated in their respective perfectional relationships of *śānta*, *dāsyā*, and so on, then upon the maturing of his *bhajana*, five different types of *rati* may be exhibited in him at different times in accordance with the association that he keeps. When he associates with *śānta-bhaktas* he exhibits *śānta-rati*; with *dāsyā-bhaktas* he exhibits *dāsyā-rati*; with *sakhya-bhaktas*, *sakhya-rati*; with *vātsalya-bhaktas*, *vātsalya-rati*; and with devotees in the conjugal mood (*kānta-bhāva*) he exhibits *madhura-rati*. Nevertheless, he has no firmly fixed adherence to any one designated *bhāva*. This type of *rati* is called *svaccha sthāyibhāva*.

Five Types of Sthāyibhāva

The different types of *rati* of devotees firmly established in their specific moods of *śānta-bhāva*, and so forth, are known as the five types of *sthāyibhāva*. By the influence of associating with a devotee who is situated in one specific *rasa*, only one type of *rati* among the five is awakened in a devotee upon the maturing of his *bhajana*. In the *śānta-bhaktas*, *śānta-rati* is awakened; in the *dāsyā-bhaktas*, *dāsyā-rati*; in the *sakhya-bhaktas*, *sakhya*; in the *vātsalya-bhaktas*, *vātsalya*; and in the *madhura-bhaktas*, *śṛṅgāra* or *madhura sthāyibhāva*. Thus *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *ujjvala* or *madhura* are the five primary or *mukhya-rasas*. They are successively superior in quality.

The characteristic of *sānta* is that one's intellect is fixed in Kṛṣṇa (*kṛṣṇa-niṣṭhā-buddhi*). The characteristic of *dāsyā* is that one is attached to the service of the Lord (*sevā*). The characteristic of *sakhyā* is that it is devoid of any reverential feelings toward Kṛṣṇa (*niḥsambhramatā*). The characteristic of *vātsalyā* is that it is imbued with affection or *sneha* for Kṛṣṇa. The characteristic of those in *madhura* is that they please Kṛṣṇa by awarding Him the association of their bodies (*saṅgi-saṅga-dānena*). Thus each quality should be considered as superior to the one preceding it.

Comment

In *sānta-rati* there is only one quality, *kṛṣṇa-niṣṭhā*. In *dāsyā-rati* there is *kṛṣṇa-niṣṭhā* and the quality of *dāsyā*, *kṛṣṇa-sevā*. Similarly in *sakhyā-rati* the qualities of *kṛṣṇa-niṣṭhā* and *kṛṣṇa-sevā* are present along with the quality of *sakhyā*, *niḥsambhramatā* (absence of reverence). In *vātsalyā* the three previous qualities are present along with the quality of *sneha* or affection in rearing and taking care of Kṛṣṇa. In *madhura* the four previous qualities exist in addition to the quality of *madhura*, *nijāṅga-saṅga-dāna* (awarding the association of one's limbs).

This is exactly like the development of qualities that are found in the universal elements. In the sky or ether there is only one quality, sound. In the air there are two qualities, sound and touch. In fire there are three qualities, sound, touch, and form. In water there are four qualities, sound, form, touch, and taste. And in the earth, sound, touch, form, taste and smell are present. Thus in *sānta* one quality is present, in *dāsyā* two, in *sakhyā* three, in *vātsalyā* four, and in *madhura* all five qualities are present.

The twelve forms of *rati* will now be defined:

Mukhya-rati

(1) Śānti-rati

Resoluteness or steadiness of mind (*nirvikalparva*) is known as *śama* or equanimity. Previous authorities have declared that

the mental disposition by which one renounces the inclination for material sense enjoyment and becomes established in *nijānanda* or the bliss of the self is called *śama*. The *rati* of persons who are predominated by this *śama* or equanimity and who, due to seeing Śrī Kṛṣṇa as the Paramātmā, are devoid of *mamatā* or a sense of possessiveness in relationship to Kṛṣṇa is called *sānti-rati*. *Mamatā* refers to a deep sense of attachment to Kṛṣṇa by which one thinks, "Kṛṣṇa is my master. Kṛṣṇa is my friend," and so on.

(2) Pṛiti-rati

That *rati* by which a devotee considers himself inferior to Kṛṣṇa and therefore fit to receive the Lord's favor and which is possessed of a worshipful attitude toward Śrī Kṛṣṇa is called *pṛiti-rati*. This *pṛiti-rati* produces attachment for Śrī Kṛṣṇa and destroys attachment for all other things.

(3) Sakhya-rati

One who possesses a particular type of *rati* by which he considers himself to be equal to Kṛṣṇa in all respects is called a *sakhā* or friend of Śrī Kṛṣṇa. Because it induces the sense of equality with Kṛṣṇa, this *rati* is characterised by *viśrambha* or a deep feeling of intimacy which is devoid of all restraint. This *viśrambha-rati* is known as *sakhya-rati*. Because of this absence of restraint there is joking and humorous behavior. Unlike the servants, Kṛṣṇa's friends are devoid of the conception that they are subordinate to Him.

(4) Vātsalya-rati

Those who are possessed of *rati* by which they consider themselves as elders of Śrī Kṛṣṇa are honorable by Him. Their *rati*, which is imbued with kindness and favor toward Kṛṣṇa, is called *vātsalya-rati*. In *vātsalya-rati* the activities of nurturing Kṛṣṇa, offering blessings, touching the chin, and so on are *anubhāvas*.

(5) Priyatā-rati

The *rati* of the *gopīs* which is the original cause of the eight

types of *sambhoga* or conjugal enjoyment such as remembrance, beholding the beloved, and so on, exchanged between Śrī Hari and the deer-eyed *gopīs* is called *priyatā-rati*. This is also known as *madhura-rati*. In *madhura-rati* sidelong glances, movement of the eyebrows, intimate words, and sweet smiles are manifested as *anubhāvas*.

Gauṇa-rati

(1) Hāsa-rati

The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called *hāsa* or laughter. In *hāsa* there is expansion of the eyes and vibration of the nose, lips, and cheeks. When laughter arises from speech, dress, and activities which are related to Kṛṣṇa and receives nourishment from a primary, nourishment-giving emotion (*mukhya-parāṛthā-rati*) which then recedes into the background, it is transformed into *hāsa-rati*.

(2) Vismaya-rati

The expansion of the heart that takes place upon witnessing extraordinary objects is called *vismaya* or astonishment. In *vismaya* there is widening of the eyes, appreciative exclamations, and horripilation. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary, nourishment-giving emotions (*mukhya-parāṛthā-rati*) which then recedes into the background, it is transformed into *vismaya-rati*.

(3) Utsāha-rati

A very firm attachment and urgency to carry out one's aspired for activity of fighting, giving charity, displaying mercy, or performing religious duties, the fruit of which is praised by *sādhus*, is called *utsāha* or enthusiasm. In *utsāha* there is no dependence upon time, an absence of patience, and tremendous exertion or diligence. When enthusiasm arises in relationship to Kṛṣṇa and receives nourishment from *mukhya-parāṛthā-rati* which recedes into the background, it is transformed into *utsāha-rati*.

(4) Śoka-rati

The sorrow and grief that one experiences in the heart due to separation from one's beloved or upon perceiving that some calamity has befallen the beloved is called *śoka*. In *śoka* there is lamentation, falling on the ground, sighing, drying of the mouth, and delusion. When that sorrow arises in relationship to Śrī Kṛṣṇa and is nourished by *mukhya-parāsthā-rati*, it is transformed into *śoka-rati*.

(5) Krodha-rati

The inflammation of the heart that takes place when confronted with hostility is called *krodha* or anger. In *krodha* there is harshness, frowning, and redness of the eyes. When anger arises in relationship with Śrī Kṛṣṇa and is nourished by *parāsthā-mukhya-rati*, it is transformed into *krodha-rati*. *Krodha-rati* is of two types: *kṛṣṇa-vibhāvā*—having Kṛṣṇa as its object, and *kṛṣṇa-vairi-vibhāvā*—having Kṛṣṇa's enemy as the object.

(6) Bhaya-rati

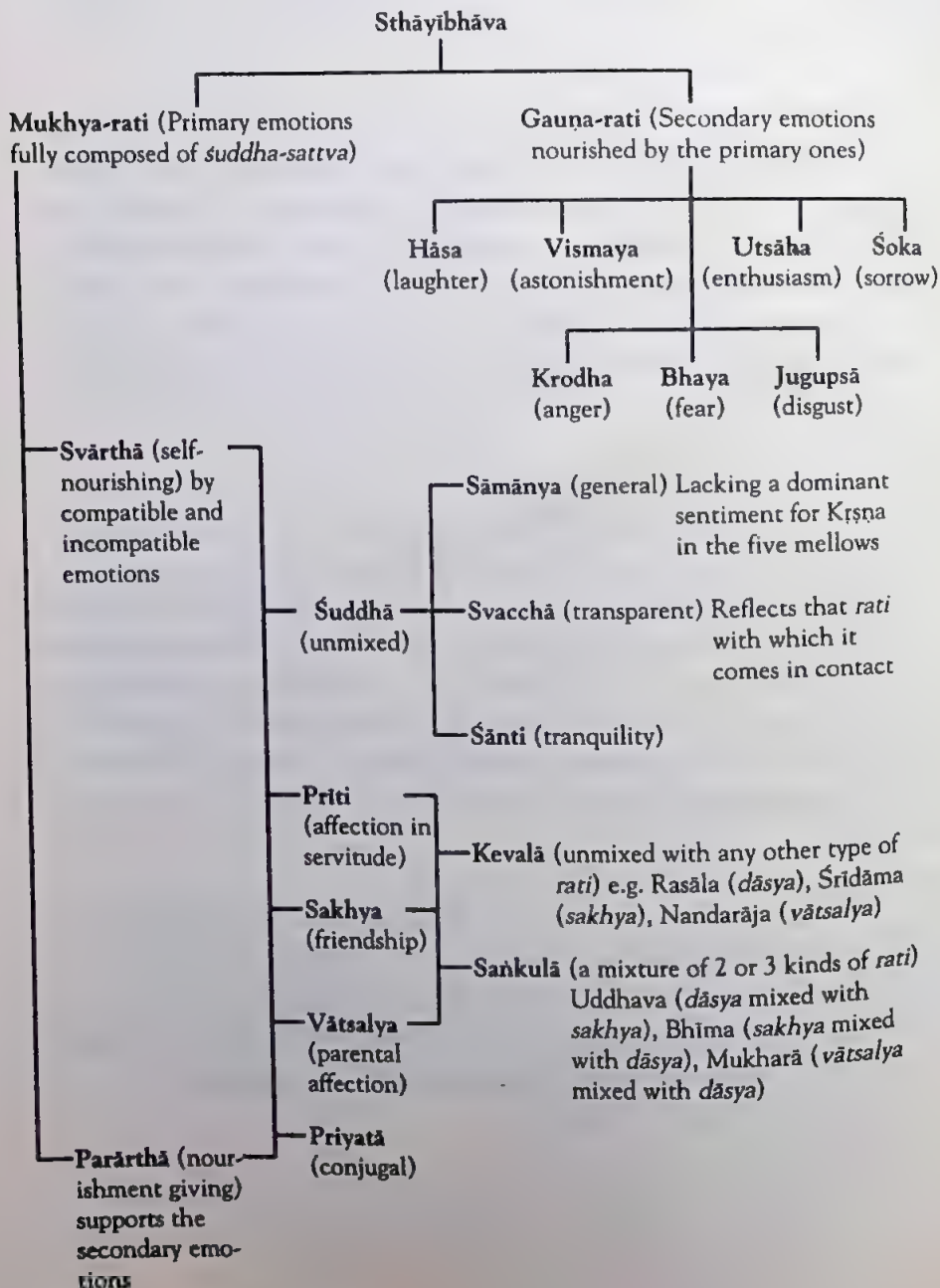
The extreme agitation and restlessness of the heart that is experienced upon committing some offence or seeing a dreadful object is called *bhaya* or fear. In *bhaya* there is hiding oneself, drying of the heart, running away, and delusion. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parāsthā-rati*, it is transformed into *bhaya-rati*. Like *krodha*, *bhaya-rati* is of two types: *kṛṣṇa-vibhāvā*—having Kṛṣṇa as its object, and *duṣṭa-vibhāvā*—having a wicked person as its object.

(7) Jugupsā-rati

The contraction or shutting of the heart that takes place upon experiencing detestable things is called *jugupsā* or disgust. In *jugupsā* there is spitting, contraction of the mouth, and expressions of condemnation. When this feeling of disgust is nourished by *mukhya-parāsthā-rati*, it is transformed into *jugupsā-rati*.

Divisions of the Sthāyībhāva

The *sthāyībhāva* is the permanent and dominant emotion which brings under its control both compatible (*aviruddha*) and incompatible (*viruddha*) emotions. The divisions of the *sthāyībhāva* are described below:



Bhakti-rasa

When *mukhya-rati* or *gauṇa-rati* combine with their corresponding components of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva* in the heart of a *bhāva* or *prema bhakta*, they produce an extraordinary taste known as *bhakti-rasa*. As *Kṛṣṇa-rati* or the *sthāyibhāva* is of two kinds, *bhakti-rasa* is also of two kinds: *mukhya-rasa* and *gauṇa-rasa*. Each of the *rasas* is characterised by a particular color and presiding deity. These are described below.

Mukhya bhakti-rasa (primary rasas)

- Śānta-rasa (tranquility)
Śveta (white),
Kapila
- Prīta-rasa (servitude)
Citra (multicolored),
Mādhava
- Preyān (friendship)
Aruṇa (reddish-brown),
Upendra
- Vātsalya (parental)
Śoṇa (deep red),
Nṛsiṃha
- Madhura (conjugal)
Śyāma (dark),
Nanda-nandana

Gauṇa bhakti-rasa (secondary rasas)

- Hāsyā (laughter)
Pāṇḍara (yellowish-white),
Balarāma
- Adbhuta (astonishment)
Piṅgala (yellowish-brown),
Kūrma
- Vīra (heroism)
Gaura (fair),
Kalki
- Karuṇa (compassion)
Dhūmra (smoke-coloured),
Rāghava
- Raudra (anger)
Rakta (saffron-red),
Bhārgava
- Bhayānaka (fear)
Kāla (black),
Varāha
- Vibhatsa (disgust)
Nila (blue),
Mina (Matsya)

Bhakti-rasa Tasted in Five Ways

The twelve *rasas* react on the mind in five different ways and thus *bhakti-rasa* is tasted in five varieties. These are described below.

Pūrṭi (fulfilment): In *sānta-rasa* there is satisfaction or fulfilment of the heart.

Vikāśa (opening): In *dāsyā*, *sakhya*, *vātsalya*, *madhura*, and *hāsyā-rasas* there is cheerfulness or opening of the heart.

Vistāra (expansion): In *vīra* and *adbhuta-rasas* there is expansion of the heart.

Vikṣepa (distraction): In *karuṇa* and *raudra-rasas* the heart becomes distracted.

Kṣobha (disturbance): In *bhayānaka* and *vībhatsa-rasas* the heart becomes disturbed.

Paścima-vibhāga (Western Division)

**Mukhya-bhakti-rasa-nirūpakah
Primary Divisions of Bhakti-rasa**

**First Wave—Śānta-bhakti-rasa
Tranquility**

Śloka 18

**Second Wave—Prīta-bhakti-rasa
Servitude**

Śloka 19

**Third Wave—Preya-bhakti-rasa
Friendship**

Śloka 20

**Fourth Wave—Vātsalya-bhakti-rasa
Parental Affection**

Śloka 21-22

**Fifth Wave—Madhura-bhakti-rasa
Conjugal love**

Śloka 23

First Wave—Śānta-bhakti-rasa Tranquility

(18) Śānta-rasa

atha śānta rase narākṛti parabrahma caturbhujah nārāyaṇaḥ paramātmā ityādi guṇaḥ śrī kṛṣṇo viṣayāmbanaḥ. sanaka sanandana sanātana sanatkumārādayaḥ āśrayāmbanaḥ tapasvinaḥ. jñānino 'pi mumukṣāṁ tyaktvā śrī kṛṣṇa bhakta kṛpayā bhakti vāsanā yuktā yadi syus tadā te 'py āśrayāmbanaḥ.

parvata-saila-kānanādi vāsijana-saṅga siddha kṣetrādayaḥ uddipana vibhāvāḥ. nāsikāgra-dṛṣṭiḥ avadhūta-ceṣṭā nirmamatā bhagavad dveṣi jane na dveṣaḥ tad-bhakta jane 'pi nāti bhaktiḥ maunaṁ jñāna-śāstre 'bhiniveśaḥ ityādayo 'nubhāvāḥ. āśru-pulaka-romāñcādyāḥ pralaya varjitāḥ sāttvikāḥ. nirveda mati dhṛtyādayaḥ sañcāriṇaḥ. śāntiḥ sthāyī. iti śānta rasaḥ.

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.1.4) *śānta-bhakti-rasa* is defined in the following way:

*vakṣyamāṇair vibhāvādyaiḥ saminām svādyatām gataḥ
sthāyī śānti ratir dhīraiḥ śānta-bhakti-rasaḥ smṛtaḥ*

If *śānta-rati sthāyibhāva* mixes with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva* which are appropriate for *śānta-rasa* (all these are described ahead) and becomes very tasteful in the hearts of devotees who are predominated by *sama* or equanimity, it is called *śānta-bhakti-rasa* by the learned.

Vibhāva

Viṣayāmbana of Śānta-rasa

The *viṣayāmbana* of *śānta-rasa* is Śrī Kṛṣṇa manifested as the personification of eternity, cognizance and bliss, the pinnacle of *ātmārāmas*, the Parabrahma with humanlike appearance, four-handed Nārāyaṇa, and the Paramātmā. The qualities He exhibits are as follows: He is peaceful (*śānta*), He endures even intolerable distress (*dānta*), He is free from all sins and He purifies others of sins (*śuci*), He is in full control of His senses (*vaśī*), He is never controlled by the dictates of *māyā* (*sadā-svarūpa-samprāp-ta*), He bestows *mukti* on the enemies killed by Him (*hatāri-gati-dāyaka*), and He is omnipresent (*vibhu*). (Those who are situated in *śānta-rasa* are attracted to Paramātmā and to the four-handed form of Śrī Nārāyaṇa who is the *vilāsa* expansion of Śrī Kṛṣṇa and the Lord of the *paravyoma* or Vaikuṇṭha, the majestic realm of the spiritual sky. Their attraction is not toward the two-handed form of Śrī Kṛṣṇa.)

Āśrayāmbana of Śānta-rasa

The *śānta-bhaktas* (those whose *rati* is predominated by *sama*, equanimity) are the *āśrayāmbana* of *śānta-rasa*. The *śānta-bhaktas* are of two types: (1) *ātmārāma* (those who take pleasure in the self), and (2) *tapasvī-gaṇa* (those who undertake austerities with faith in *bhakti*):

(1) **Ātmārāma**—Sanaka, Sanandana, Sanātana and Sanat Kumāra, who are devoid of *mamatā* or the sense of possessiveness in relationship to the Lord, who are firmly fixed in the Supreme Lord (*bhagavan-niṣṭha*), and who propound the path of *bhakti*, are prominent among the *ātmārāma śānta-bhaktas*.

(2) **Tapasvī-gaṇa**—Those who adopt *yukta-vairāgya* and practice *bhagavad-bhajana*, knowing that without *bhakti*, *mukti* cannot be obtained, are called *tāpasa śānta-bhaktas*. Such persons have faith in *bhakti* only as a process for attaining *mukti* or liberation. As long as they take up the limbs of *bhakti* with a desire for *mukti*, *śānta-rati*, which is the basis of *śānta-rasa*, cannot appear in their hearts. If such *jñānīs* give up the desire for *mokṣa*,

then by the mercy of the devotees of Śrī Kṛṣṇa, *bhakti*, or in other words *śānta-ratī*, appears in their hearts. At that time they may also become the *āśrayāmbana* of *śānta-rasa*.

Uddipana

Uddipana-vibhāva or things which stimulate *ratī* for Śrī Kṛṣṇa are of two kinds: *asādhāraṇa* (uncommon), and *sādhāraṇa* (common). The *asādhāraṇa-uddipanas* are stimulants which impel devotees of one specific *rasa*, and the *sādhāraṇa-uddipanas* are those which impel devotees of other *rasas* as well.

Asādhāraṇa-uddipana

Hearing the *mahā Upaniṣads*, living in a secluded place, apparition of Śrī Kṛṣṇa within the heart imbued with *suddha-sattva*, discussing philosophical conclusions (*tattva-vicāra*), predominance of *jñāna-śakti*, beholding the universal form, association of *sādhus* or *jñāni-bhaktas* who reside in the mountains and forests, discussion of the *Upaniṣads* with persons who are equally knowledgeable, and so on, are the *asādhāraṇa-uddipanas* or uncommon stimulants for this *rasa*.

Sādhāraṇa-uddipana

The fragrance of *tulasī* from the lotus feet of the Lord, the sound of a conchshell, sacred mountains and holy forests, holy places (such as the Gaṅgā or Badrikāśrama), the perishability of material objects, and the all-devouring quality of time are *sādhāraṇa-uddipanas* or stimulants which the *śānta bhaktas* share in common with the *dāsyā bhaktas*.

Anubhāva

Asādhāraṇa-anubhāva

Staring at the tip of the nose, behaving as an *avadhūta* or an ascetic who is beyond all codes of social conduct, indifference, walking while extending the vision no more than six feet in front, exhibiting the *jñāna-mudra* (joining together of the thumb with the forefinger), absence of malice toward those who

are adverse to the Lord, absence of excessive affection toward the devotees of the Lord, maintaining great respect for *siddhatā* or the disintegration of material existence and *jīvan-mukti* or the absence of absorption in the gross and subtle body, indifference, absence of proprietorship, freedom from false ego, observance of silence, deep absorption in the *jñāna-sāstras*, and other such items are the *asādhāraṇa-anubhāvas* or the uncommon outward symptoms which reveal the *sānti-rati* situated within.

Sādhāraṇa-anubhāva

Yawning, writhing of the limbs, giving instructions on *bhakti*, bowing and offering prayers before the Lord are the *sādhāraṇa-anubhāvas* or outward symptoms which the *sānta bhaktas* share in common with the *dāśya bhaktas*.

Sāttvika-bhāva

Other than *pralaya* (loss of consciousness or fainting), all the *sāttvika-bhāvas* such as tears, standing of the hairs on end, perspiration, trembling, and so on are visible in *sānta-bhakti-rasa*. These *sāttvika-bhāvas* can manifest up to the stage of *jvalita*. *Jvalita* is the stage in which two or three *sāttvika-bhāvas* appear simultaneously and can be controlled only with difficulty. They cannot attain to the stage of *dīpra*.

Vyabhicārī-bhāva

The *vyabhicārī* or *sañcārī-bhāvas* include *nirveda* (self-disparagement), *dhṛti* (fortitude), *harṣa* (jubilation), *mati* (conviction or understanding), *smṛti* (remembrance), *viśāda* (despondency), *autsukhya* (ardent desire), *āvega* (excitement), *vitarka* (deliberation), and so on.

Sthāyibhāva

The *sthāyibhāva* of *sānta rasa* is *sānti-rati* or tranquility. *Sānti-rati* is of two kinds: (1) *samā*—equal, and (2) *sāndrā*—con-

densed. When a *sānta bhakta* is absorbed in *asamprajñāta-samādhi* or meditation in which all the functions of the mind disappear and one sees only the form of Brahman, and the Lord then manifests in his heart, the *rati* which he experiences for the Lord is called *samā-sānti-rati*. When a *sānta bhakta* directly sees the form of the Lord before him, the *rati* which he experiences is called *sāndrā-sānti-rati*. It is said to be condensed because the bliss of receiving the direct *darśana* of the Lord is far more intense than perceiving the Lord in *samādhi*.

Rasa

Corresponding to these two types of *sānti-rati*, there are two types of *sānta-rasa*: (1) *pāroḥṣya*—indirect, and (2) *sākṣātkāra*—direct. When a *sānta bhakta* remembers a past experience of seeing the Lord or aspires to see the form of the Lord before him and such feelings give rise to *rasa*, it is called *pāroḥṣya* or indirect *sānta-rasa*. When a *sānta bhakta* beholds the Lord directly before him and experiences *rasa*, it is called *sākṣātkāra* or direct *sānta-rasa*.

Comment

It may be noted that if Nanda-nandana Śrī Kṛṣṇa is especially merciful toward someone, then even if he was previously fixed in *jñāna*, he attains a superexcellent quality of *rati* which far exceeds that of *sānti-rati*. When his *jñāna-saṁskāras* become slackened, he may even become expert in the bliss of *bhakti-rasa* as was the case with Śrī Śukadeva Muni. An example of this is seen in the statement of Śrī Bilvamaṅgala as cited in *Bhakti-rasāmṛta-sindhu* (3.1.44):

*advaita vīthī pathikair upāsyāḥ
svānanda simhāsana labdha dikṣāḥ
saṭhena kenāpi vyaṁ haṭhena
dāsī-kṛtā gopa-vadhū viṭena*

Formerly I was an object of worship for those who traverse the path of monism. The advocates of the path of impersonal *brahma-jñāna* used to worship me thinking me to be very great. Being seated on the throne of *brahmānanda* realization, I used to receive their adoration. But some cunning ravisher of the young wives of the cowherds, Gopijana-vallabha Nanda-nandana Śrī Kṛṣṇa, has forcibly made me His maidservant.

It is evident from this that by the uncommon mercy of Śrī Śyāmasundara, if even those established in *jñāna* attain a glimpse of the splendor of His charming lotus feet, they forget all their deficiencies. Then they repent their previous condition and become engaged in *bhakti*.

Second Wave—Prīta-bhakti-rasa Servitude

(19) Dāsya-Rasa

atha dāsye rase īśvaraḥ prabhuḥ sarvajñaḥ bhakta vatsalaḥ ityādi guṇavān śrī kṛṣṇo viṣayā lambanaḥ. āśrayā lambanāś caturvidhāḥ adhikṛta bhaktāḥ āśritāḥ pārśadāḥ anugāś ceti. tatra brahmā, saṅkara ityādayo 'dhikṛta bhaktāḥ. tatra āśritāś trividhāḥ śaraṇyāḥ jñānicarāḥ sevā-niṣṭhāḥ kālīya-jarāsandha-magadha-rāja-baddha-rājādayaḥ śaraṇyāḥ. prathamato jñānino 'pi mumukṣāṁ parityajya ye dāsye pravṛttāś te sanakādayo jñānicarāḥ. ye prathamata eva bhajane ratāste candradhvaja-harihaya bahulā svādayaḥ sevā-niṣṭhāḥ. uddhava-dāruka śrutadevādayaḥ pārśadāḥ. sucandra maṇḍanādyāḥ pureḥ, raktaka patraka madhukañṭhādayo vraje anugāḥ.

eṣāṁ saparivāra eva kṛṣṇe ye yathocit bhakti mantas te dhurya bhaktāḥ. ye kṛṣṇa preyaśī-varge ādara-yuktā ste dhīra bhaktāḥ. ye tu tat-kṛpāṁ prāpya garveṇa kamapi na gaṇayanti te vīra bhaktāḥ. eteṣu gauravānvita sambhrama prīti-yuktāstu pradyumna sāmādayaḥ śrī kṛṣṇasya pālyāḥ. te sarve kecin nitya-siddhāḥ, kecit sādhana-siddhāḥ, kecit sādhakāḥ.

śrī kṛṣṇānugraha caraṇa-dhūlī mahā-prasādādaya uddīpana vibhāvāḥ. śrī kṛṣṇasyājñā karaṇādayo 'nubhāvāḥ. premā rāgaḥ snehaś cātra rase bhavati. adhikṛta bhakte āśrita bhakte ca prema paryanto bhavati sthāyī. pārśada-bhakte sneha paryantaḥ. parīkṣita dāruke uddhave rāgaḥ prakṛta eva. vrajānuge raktakādau sarva eva. pradyumnādāv api sarva eva. yāvat paryantaṁ śrī kṛṣṇa darśanaṁ prathamato bhavati tāvat-kālam ayogaḥ. darśanānantaraṁ yadi vicchedas tadā viyogaḥ. tatra daśa daśāḥ. aṅgeṣu tāpaḥ kṛṣṇatā jāgryā ālambana-sūnyatā adhṛti jaḍatā vyādhir unmādo mūrccitaṁ mṛtiś ca. iti dāsya rasaḥ.

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.2.3), *prīta* or *dāśya-rasa* is described as follows:

*ātmocitair vibhāvādyaiḥ prītir āsvadanīyatām
nītā cetasi bhaktānām prīta-bhakti-raso mataḥ*

When *prīti-rati* becomes tasteful within the hearts of devotees by combination with the appropriate elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, it is called *prīta-bhakti-rasa* or *dāśya-bhakti-rasa*.

In *dāśya-rasa*, two kinds of devotees are fit recipients of Kṛṣṇa's mercy—those who possess the attitude of servants and those who possess the attitude of being maintained or reared by Kṛṣṇa. Consequently, *dāśya-rasa* (also known as *prīta-rasa*) is divided into two—(1) *sambrahma-prīta* (the reverence and submission that a servant feels toward the master), and (2) *gaurava-prīta* (the respect and high estimation that a son feels for his father). Those who consider themselves as servants of Kṛṣṇa possess *sambhrama-prīta-rati* and those who consider themselves as reared by Kṛṣṇa possess *gaurava-prīta-rati*. First *sambhrama-prīta-rasa* will be discussed.

Sambhrama-prīta-rasa

In *Bhakti-rasāmṛta-sindhu* (3.2.5), *sambhrama-prīta-rasa* is described as follows:

*dāsābhimāninām kṛṣṇe syāt prītiḥ sambhramottarā
pūrvavat puṣyamāṇo 'yaṁ sambhrama-prīta ucyate*

When *sambhrama-prīti* toward Śrī Kṛṣṇa is nourished in the hearts of the *dāśya-bhaktas* (those devotees who cherish the conception of being Kṛṣṇa's servants) by combination with *vibhāva* and the other elements, it is called *sambhrama-prīta-rasa*.

Vibhāva

Viṣayāmbana of Sambhrama-prīta-rasa

In *sambhrama-prīta-rasa* the two-handed form of Śrī Kṛṣṇa is the *viṣayāmbana* for the residents of Gokula. In other places, such as Dvārakā and Mathurā, Śrī Kṛṣṇa is the *viṣayāmbana* sometimes in a two-handed form and sometimes in a four-handed form.

The qualities that Śrī Kṛṣṇa displays as the *viṣayāmbana* of *sambhrama-prīta-rasa* are described as follows: Millions of universes are situated in the pores of His body (*koṭi-brahmāṇḍa-vigraha*). He is an ocean of mercy (*kṛpāmbudhi*). He possesses inconceivable potency (*avicintya mahāśakti*). He is served by all mystic perfections (*sarva-siddhi-niṣevita*). He is the source of all incarnations (*avatārāvalī-bīja*). He always attracts the *ātmārāmas* (*ātmārāmagaṇākārṣi*). He is independent and His order cannot be transgressed (*iśvara*). He is the master (*prabhu*), the supreme object of worship (*paramārādhya*), and all-knowing (*sarvajña*). He is firmly fixed in vow (*sudṛḍha-vrata*), opulent (*samṛdhi-māna*), forgiving (*kṣamāśīla*), and the protector of surrendered souls (*saraṇāgata-pālaka*). His actions are very pleasing (*dakṣiṇa*). His words never prove false (*satya-vacana*). He can perform difficult tasks with ease (*dakṣa*). He acts for the welfare of everyone (*sarva-śubhaṅkara*). He is famous for putting His enemies into distress (*pratāpī*). He is religious (*dhārmika*) and acts in accordance with the *śāstra* (*śāstra-cakṣu*). He is the friend of His devotees (*bhakta-suhṛta*) and magnanimous (*vadānya*). His body is radiant and He is extremely powerful and influential (*tejasvī*). He is grateful (*kṛtajña*), famous (*kīrtimāna*), the most excellent (*variāyāna*), powerful (*balavāna*), and He is controlled by the love of His devotees (*prema-vaśya*).

Āśrayāmbana of Sambhrama-prīta-rasa

Four kinds of devōtees are the *āśrayāmbana* of *sambhrama-prīta-rasa*: (1) *adhikṛta* (appointed or authorized servants), (2) *āśrita* (those who have taken refuge at the lotus feet of Kṛṣṇa), (3) *pāriṣada* (the retinue or attendants of the Lord), and (4) *anugaṣ* (followers of the Lord).

(1) *Adhikṛta-bhaktas*

Servants who are appointed to their respective positions by Śrī Kṛṣṇa such as Brahmā, Śaṅkara, Indra and other authorized *devatās* are known as *adhikṛta-bhaktas*.

(2) *Āsrita-bhaktas*

The *āsrita-bhaktas* are of three kinds: (1) *śaraṇya* (those who have taken refuge of the Lord), (2) *jñānicara* (those who were formerly attached to the path of *jñāna*), and (3) *sevā-niṣṭha* (those who are fixed in the service of the Lord). The attitudes of these three types of devotees are expressed in the following *śloka* from *Bhakti-rasāmṛta-sindhu* (3.2.22):

*kecid bhītāḥ śaraṇam abhitaḥ saṁśrayante bhavantaṁ-
vijñātārthās tvad-anubhavataḥ prāśya kecin mumukṣām
srāvaṁ srāvaṁ tava navanavām mādhurīm sādhu-vṛndād
vṛndāraṇyotsava! kila vyaṁ deva! sevemahi tvām*

(A *sādhaka-bhakta* possessing the innate characteristic of *dāśya-rati* spoke as follows)—“O festival of Vṛndāvana (one who gives pleasure to Vṛndāvana)! O Lord! Some persons, being very fearful, have taken complete shelter of You, knowing You to be their protector. Other persons, having realized You, have become acquainted with the supreme truth. Thus they have given up their desire for *mokṣa* and taken refuge of You. Whereas, we are devotedly engaged in Your service, having heard again and again from the mouths of saintly devotees the everfresh and sweet narrations about You.”

The first part of this *śloka* describes the *śaraṇya-bhaktas*. They take shelter of the Lord as their protector due to being subjected to a fearful situation. Examples of such devotees include Kāliya-nāga and the kings imprisoned by the King of Magadha, Jarāsandha. The second part of this *śloka* describes the *jñānicara-bhaktas*. They are *jñānīs* who take shelter of the Lord after abandoning their desire for *mokṣa*. The Four Kumāras—Sanaka, Sanandana, Sanātana and Sanat Kumāra—are examples of *jñānicara-bhaktas*. Although previously *jñānīs*, they renounced

their desire for *mokṣa* by the mercy and association of Brahmā, the original father of all, and became engaged in *dāśya-rasa*. The third part of the above *śloka* describes the *sevā-niṣṭha-bhaktas*. They are devotees who are established in service from the very beginning. These include the kings Candradhvaja, Harihaya and Bahulāśva, as well as Ikṣvāku and Puṇḍarika.

(3) Pāriṣada-bhaktas

The *pāriṣada-bhaktas* or attendants of the Lord in Dvārakā Purī include the *kṣatriyas* such as Uddhava, Dārūka, Sātyaki, Śatrujita, and the *brāhmaṇa* Śrutadeva. Although engaged in activities such as ministers and chariot drivers, they also engage in various services in accordance with time and their respective abilities. Among the Kauravas, Bhīṣma, Parīkṣit, Vidura and others are counted as *pāriṣada-bhaktas*. Among the cowherd men of Vraja, Upananda, Bhadra and others are *pāriṣada-bhaktas*.

(4) Anuga-bhaktas

Those whose hearts are always deeply attached to rendering personal services to Śrī Kṛṣṇa are called *anuga-bhaktas* (followers of the Lord). *Anuga-bhaktas* are of two kinds: (1) *purastha* (those residing in Dvārakā), and (2) *vrajastha* (those residing in Vraja). The *anugas* in Dvārakā include Sucandra, Maṇḍana, Stanva, Sutanva, and others. In Vraja the *anuga-bhaktas* are Raktaka, Patraka, Patrī, Madhu-kaṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakanda, Makaranda, Ānanda, Candrahāsa, Payoda, Vakula, Rasada, Śārada, and others.

The *pāriṣada* and *anuga-bhaktas* are further divided into three classifications: (1) *dhurya* (those who are eminently fit or distinguished), (2) *dhīra* (composed, calm or clever), and (3) *vīra* (heroic).

Dhurya

Those devotees who display appropriate love and devotion toward both Kṛṣṇa and His family members are known as *dhurya-bhaktas*. In the *Bhakti-rasāmṛta-sindhu* (3.2.49), they have been further described as follows:

*kṛṣṇe 'śya preyasivarge dāsādaḥ ca yathāyatham
yaḥ prītiṁ tanute bhaktaḥ sa dhūrya iti kīrttate*

Those devotees who extend appropriate love and affection toward Śrī Kṛṣṇa, the lovers of Śrī Kṛṣṇa (*kṛṣṇa-preyasīs*), and the servants of Śrī Kṛṣṇa are called *dhūrya-bhaktas*.

An example of a *dhūrya-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.50):

*devaḥ sevayatayā yathā sphurati me devyas tathāsya priyāḥ
sarvaḥ prāṇa-samānatām pracinute tad bhakti bhājām gaṇaḥ
smṛtvā sāhasikāṁ vibhemi tad ahaṁ bhaktābhīmānonnatām
prītiṁ tat praṇate khare 'py avidadhad yaḥ svāsthyam ālambate*

Just as Śrī Kṛṣṇadeva is fit to be served by us, so are His beloveds. Similarly, the devotees of Kṛṣṇa are as dear to us as life. But I fear even to remember those arrogant persons who due to the pride of considering themselves as devotees spend their time happily without offering love to the less intelligent who are, nonetheless, fully surrendered to Kṛṣṇa.

Dhīra

Those who maintain greater faith in the *preyasīs* or beloved damsels of Śrī Kṛṣṇa are known as *dhīra-bhaktas*. They have been described in *Bhakti-rasāmṛta-sindhu* (3.2.51) as follows:

*āśritya preyasīm asya nāti sevāparo 'pi yaḥ
tasya prasāda-pātraṁ syān mukhyaṁ dhīraḥ sa ucyate*

Those devotees who have taken shelter of one of the *preyasīs* of Śrī Kṛṣṇa, and are a principle object of Kṛṣṇa's affection even though they are not overly absorbed in service, are known as *dhīra-bhaktas*.

An example of a *dhīra-bhakta* is given in *Bhakti-rasāmṛta-sindhu* (3.2.52) as follows:

*kamapi pṛthag anuccair nācarāmi prayatnam-
yadukula-kamalārka! tvat-prasādaśriye 'pi
samajani nanu devyāḥ pārijātārcitāyāḥ
parijana nikhilāntaḥpātini me yadākhyā*

(The son of a nurse of Satyabhāmā was very dear to Her. At the time of Satyabhāmā's marriage, her father Satrājita sent him along with her. He used to always live near Satyabhāmā in the inner chambers of the palace at Dvārakā. Although he was not actually the brother-in-law of Śrī Kṛṣṇa, he used to behave with Him in that way, and by his humorous demeanor he gave pleasure to Śrī Kṛṣṇa. One day he spoke as follows to Śrī Kṛṣṇa.) "O Kṛṣṇa! You are the sun that causes the lotus flower of the Yadu dynasty to bloom. I have not made even the slightest endeavor to obtain the treasure of Your mercy. Nonetheless, I am renowned as one of the attendants of Satyabhāmā whom You worshiped by the Pārijāta tree."

Vīra

Those who, having attained Kṛṣṇa's mercy, are somewhat proud and therefore do not depend upon any others are called *vīra-bhaktas*. An example of a *vīra-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.54):

*pralamba-ripur īśvaro bhavatu kā kṛtis tena me
kumāra makaradhvajād-api na kiñcid āste phalam
kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā
priyā-pariṣad-agrimām na gaṇayāmi bhāmām api*

No doubt, Śrī Baladeva, the enemy of Pralambha, is the Supreme *Īśvara*—but of what use is that to me? I have nothing to gain even from Pradyumna who bears the flag of *makara* (a dolphin or shark). Then what to speak of others. Having obtained the wealth of the merciful sidelong glance of Lord Śrī Kṛṣṇa, I have become so haughty that I take no consideration even of Satyabhāmā, the foremost among the lovers of Śrī Kṛṣṇa.

Śrīla Jīva Gosvāmī explains that in this instance, although the

vīra-bhakta internally has love for Balarāma, Pradyumna, and Satyabhāmā, there is an outward suggestion of pride for the sake of amusement arising out of affection. This is not real pride, otherwise it would not be *rasa* but *virasatā* or that which is opposed to *rasa*. He further explains that this verse was spoken by a *vīra-bhakta* to an intimate attendant of Satyabhāmā in a secluded place. If it had been spoken in public, it would have been a source of embarrassment to Śrī Kṛṣṇa because of the satirical allusion to Satyabhāmā even more so than the overstepping of Baladeva.

All the above-mentioned devotees are of three types: *nitya-siddha*, *sādhana-siddha*, and *sādhaka*.

Asādhārana-uddīpana

Attainment of Kṛṣṇa's favor, the dust from His lotus feet, acceptance of His *mahāprasāda*, and the association of other devotees situated in *dāśya-rasa* are *asādhārana-uddīpanas* or stimulants unique to *sambhrama-prīta-rasa*.

Sādhārana-uddīpana

The sound of Kṛṣṇa's flute and buffalo horn, His smiling glance, hearing of His qualities, a lotus flower, His footprints, a fresh rain cloud, the fragrance of His limbs, and so on, are *sādhārana-uddīpanas* or stimulants which the *dāśya bhaktas* share in common with devotees of all the other *rasas*.

Anubhāva

Asādhārana-anubhāva

To be fully engaged in services to Śrī Kṛṣṇa that are suited to one's ability, to be devoid of all trace of jealousy in spite of seeing each other's excellence in the matter of personal service to Śrī Kṛṣṇa, to keep friendships with the servants of the Lord, and to have firm faith in the mood of servitude only are the *asādhārana* or uncommon *anubhāvas* of *sambhrama-prīta-rasa*.

Sādhāraṇa-anubhāvas

The thirteen *anubhāvas* previously mentioned such as dancing and singing, showing respect toward Kṛṣṇa's friends, detachment, and so on, are the *sādhāraṇa-anubhāvas* or symptoms shared in common with devotees of other *rasas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* such as tears and becoming stunned are present in this *rasa*.

Vyabhicārī-bhāva

There are twenty-four *vyabhicārī-bhāvas* in *sambhrama-prīta-rasa*: jubilation, pride, fortitude, self-disparagement, depression, wretchedness, anxiety, remembrance, apprehension, resolve, ardent desire, fickleness, deliberation, agitation, bashfulness, inertness, bewilderment, madness, concealment of emotions, awakening, dreaming, fatigue, disease, and death.

The nine remaining *vyabhicārī-bhāvas*—intoxication, exhaustion, fear, hysteric convulsions, laziness, flurry, intolerance, envy, and sleepiness—do not give much nourishment to *sambhrama-prīta-rasa*. At the time of meeting with Śrī Kṛṣṇa, jubilation, pride, and fortitude are manifest. In separation—fatigue, disease, and death are manifest. The eighteen remaining *vyabhicārī-bhāvas* are manifest both in meeting and in separation.

Sthāyibhāva

In *Bhakti-rasāmṛta-sindhu* (3.2.76), the *sthāyibhāva* of *sambhrama-prīta-rasa* is described as follows:

*sambrahmaḥ prabhutā-jñānāt kampaś cetasi sādaraḥ
anenaikyam gatā pritiḥ sambhrama prītir ucyate
eṣā rase 'tra kathitā sthāyi bhāvatayā budhaiḥ*

A respectful attitude toward Śrī Kṛṣṇa, evoked by the conception of His being one's worshipful master combined with the trembling or unsteadiness of the heart to serve Śrī Kṛṣṇa, is called *sambhrama*. When *prīti* toward Śrī Kṛṣṇa attains complete identity with this sense of *sambhrama*, it is called *sambhrama-prīti*. According to learned scholars this *sambhrama-prīti* is the *sthāyībhāva* of *sambhrama-prīta-rasa*.

When *sambhrama-prīti* is augmented it attains successively to the stages of *prema*, *sneha*, and *rāga*.

Prema

In *Bhakti-rasāmṛta-sindhu* (3.2.81), *prema* is defined as follows:

*hrāsa śaṅkā-cyutā baddhamūlā premeyam ucyate
asyānubhāvāḥ kathitās tatra vyasanitādayaḥ*

When *sambhrama-prīti* is very firmly rooted, there is no fear of its being diminished. This state is called *prema*. Distress, calamity and other symptoms which are exhibited in this state are *anubhāvas* of *prema*.

Sneha

In *Bhakti-rasāmṛta-sindhu* (3.2.84), *sneha* is defined as follows:

*sāndras citta-dravam kurvan premā sneha itīryate
kṣaṇikasyāpi neha syād viśeṣasya sahiṣṇutā*

When *prema* is intensified and melts the heart it is called *sneha*. In *sneha* one cannot tolerate separation even for a moment.

Rāga

In *Bhakti-rasāmṛta-sindhu* (3.2.87), *rāga* is defined as follows:

*snehaḥ sa rāgo yena syāt sukhaṁ duḥkham api sphuṭam
tat sambandha-lave 'py atra prītiḥ prāṇa vyayair api*

That *sneha* by which even distress appears like happiness due to slight contact with Śrī Kṛṣṇa and by which a devotee is prepared to give up his life to please Śrī Kṛṣṇa is called *rāga*.

In his commentary to this verse Śrīla Jīva Gosvāmī explains the meaning of the words *tat sambandha lave 'pi*—by even a slight contact with Śrī Kṛṣṇa. This means either direct meeting with Śrī Kṛṣṇa (*kṛṣṇa-sākṣātkāra*), an appearance identical to Him (*tat-tulya-sphuraṇa*), or the attainment of His mercy. By any of these, even unbearable distress appears like happiness. Furthermore, he says that in the absence of such contact with Śrī Kṛṣṇa, even happiness appears like great distress.

Prema, Sneha, and Rāga manifest in different Devotees

Previously it was said that the servants are of four kinds: *adhikṛta*, *āśrita*, *pāriśada*, and *anuga*. In the *adhikṛta* and *āśrita-bhaktas*, the *sthāyibhāva* manifests up to the stage of *prema*. In the *pāriśada-bhaktas* the *sthāyibhāva* may attain to the stage of *sneha*. In *Parikṣit*, *Dāruka*, and *Uddhava* it manifests up to the stage of *rāga*. In the *vrajānugas*, of which *Raktaka* is the chief, and in *Pradyumna* also, *prema*, *sneha*, and *rāga* are observed. (*Pradyumna* is classified as a *lālya-bhakta* described ahead under the heading of *gaurava-prīta-rasa*.) *Rāga* is found in the ordinary *anugas*, but when *rāga* manifests in the *vrajānugas* it is mixed with a small portion of *praṇaya* and therefore displays symptoms of *sakhya-bhāva*.

Meeting and Separation

In *prīta-bhakti-rasa* there are two conditions: (1) *ayoga* (separation) and (2) *yoga* (meeting).

Ayoga

The absence of Kṛṣṇa's association is called *ayoga*. In this condition all devotees experience various symptoms or *anubhāvas* such as deep absorption of the mind in Śrī Kṛṣṇa, searching out His qualities, and thinking of some means by which He may be obtained. *Ayoga* is further divided into two parts: (1) *utkaṇṭhit-*

va—anxious longing, and (2) *viyoga*—separation. The desire to see Śrī Kṛṣṇa for the first time is called *utkaṇṭhitva* or anxious longing. When there is separation from Kṛṣṇa after having already attained His association, it is called *viyoga*.

In *viyoga* there are ten conditions: (1) *aṅga-tāpa* (fever or burning of the limbs), (2) *kṛśatā* (emaciation), (3) *jāgaraṇa* (sleeplessness), (4) *ālambana-sūnyatā* (absence of support or shelter for the mind), (5) *adhṛti* (absence of fortitude or absence of attachment for all objects), (6) *jaḍatā* (inertness), (7) *vyādhi* (disease), (8) *unmāda* (madness), (9) *mūrcchā* (fainting), and (10) *mṛti* (death).

Yoga

To be united with Kṛṣṇa is called *yoga*. *Yoga* is of three types: (1) *siddhi*—perfection, (2) *tuṣṭi*—satisfaction, and (3) *sthiti*—residence. After *utkaṇṭhitva* when one meets Kṛṣṇa for the first time, it is called *siddhi* or perfection. When one is reunited with Kṛṣṇa after separation (*viyoga*), it is called *tuṣṭi* or satisfaction. To live together with Śrī Kṛṣṇa on a steady basis is called *sthiti* (residence).

Gaurava-prīta-rasa

After discussing *sambhrama-prīta-rasa* we will now describe *gaurava-prīta-rasa*. *Gaurava-prīta-rasa* is described as follows in *Bhakti-rasāmṛta-sindhu* (3.2.144):

*lālyābhimāninām kṛṣṇe syāt prītir gauravottarā
sā vibhāvādibhiḥ puṣṭā gaurava-prītir ucyate*

Prīti or affection for Kṛṣṇa which is found in the sons of Kṛṣṇa, who cherish the conception of being brought up by Him, or those who consider themselves as younger brothers and so on is called *gauravottarā-prīti* (affection characterised by the reverence one has toward an elder). When this type of *prīti* (or in other words, *kṛṣṇa-rati*) is nourished by the corresponding elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*, it is called *gaurava-prīta-rasa*.

Vibhāva

Viṣayālbana of Gaurava-prīta-rasa

The *viṣayālbana* of *gaurava-prīta-rasa* is Śrī Kṛṣṇa who is endowed with the qualities of being the supreme guru, protector and maintainer, and possessing great fame, intelligence and strength.

Āśrayālbana of Gaurava-prīta-rasa

The *āśrayālbana* of *gaurava-prīta-rasa* are the *lālya-bhaktas* (those who are reared, nourished, or cared for by Kṛṣṇa). Those who cherish the conception of being juniors and those who consider themselves as sons are both known as *lālya-bhaktas*. Sāraṇa, Gada, and Subhadra are principle among those who consider themselves as juniors. Pradyumna, Cārudeṣṇa, Sāmba and other *yadu-kumāras* (princes of the Yadu dynasty) consider themselves as sons. Śrī Pradyumna, the son of Rukmiṇī, is the chief among all the *lālya-bhaktas*.

The devotees of both kinds—namely, *sambhrama-prīta-bhaktas* and *gaurava-prīta-bhaktas*—always serve Kṛṣṇa with a reverential or respectful attitude. In the servants at Dvārakā, *aiśvarya-jñāna* or knowledge of the Lord's majesty is predominant. In the *lāya-bhaktas*, *sambandha-jñāna* or knowledge of one's relationship with Kṛṣṇa is predominant. The *vrajānugas* never consider Śrī Kṛṣṇa to be the Parameśvara or supreme controller. They are devoid of *aiśvarya-jñāna*. They consider Kṛṣṇa to be the son of the King of the cowherds (Goparāja-nandana). Nonetheless, they are aware of Śrī Kṛṣṇa's opulence and power at having obtained victory over Indra. (They do not consider this power to be due to His being the Parameśvara, rather they consider it to be simply some extraordinary ability.)

Uddipana

Śrī Kṛṣṇa's parental affection, His mild smiling and glances are the *uddipanas* of *gaurava-prīta-rasa*.

Anubhāva

To sit on a lower seat in Kṛṣṇa's presence, to follow the directions of the *guru* or elders, to accept responsibilities given by Kṛṣṇa, and to give up self-willed behaviour are the *anubhāvas* of *gaurava-prīta-rasa*. There are other *anubhāvas* which the *lālya-bhaktas* share in common with other *dāśya-bhaktas*. These include offering *praṇāma*, frequently remaining silent, shyness, modesty, following the orders of Kṛṣṇa even to the extent of giving up one's life, keeping one's head lowered, steadiness, refraining from laughing or coughing in Kṛṣṇa's presence, and desisting from talks of Kṛṣṇa's confidential pastimes.

Śrīla Jīva Gosvāmī comments that there is no possibility whatsoever of the (*siddha*) *lālya-bhaktas* discussing Kṛṣṇa's confidential pastimes. This restriction has been mentioned only for the sake of present day *sādhakas* who have adopted the mood of the *lālya-bhaktas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* described previously are found in *gaurava-prīta-rasa*.

Vyabhicārī-bhāva

All the *vyabhicārī-bhāvas* which were described above in regards to *sambhrama-prīta-rasa* also apply here.

Sthāyibhāva

In *Bhakti-rasāmṛta-sindhu* (3.2.166-167), the *sthāyibhāva* of *gaurava-prīta-rasa* has been described as follows:

deha sambandhitāmānād gurudhīr atra gauravam
tanmayī lālake prītir gaurava prītir ucyate
sthāyī bhāvo 'tra sā caīśām āmulāt svayam ucchritā
kañcid viśeṣam āpannā premeti sneha ity api
rāga ity ucyate cātra gaurava prītir eva sā

The veneration that arises toward an elder due to bodily relationship is called *gurava*. In *gurava* one has the conception of belonging to someone and one thinks, "He is my parent, elder or maintainer." *Prīti* or affection toward Kṛṣṇa which is characterized by this type of veneration is called *gurava-prīti*. This *gurava-prīti*, manifesting itself in the heart of the devotee and then pervading his heart, is the *sthāyībhāva* of *gurava-prīta-rasa*. When *gurava-prīti* is augmented and attains a particular state, it is called *prema*. When *prema* is further augmented it attains the state of *sneha*, and when *sneha* is enhanced it attains the state of *rāga*.

The conditions known as *ayoga* and *yoga* and their various subdivisions described previously are found in *gurava-prīta-rasa*, *sakhya*, and *vātsalya-rasa* also.

Third Wave—Preyo-bhakti-rasa Friendship

(20) Sakhya-Rasa

*atha sakhya rase vidagdho buddhimān suveśaḥ sukhītyādi
gunaḥ śrī kṛṣṇo viśayāmbanaḥ. āśrayāmbanaḥ sakhāyaś catur
vidhāḥ. suhrdaḥ sakhāyaḥ priya-sakhāyaḥ priyanarma-sakhāyaś
ca. ye kṛṣṇasya vayasādhikāste suhrdaḥ kiñcid vātsalyavantaḥ. te
subhadra maṇḍalībhadra balabhadrādayaḥ. ye kiñcid vayasā
nyūnāste kiñcid dāsyā miśrāḥ sakhāyaḥ. te viśāla-vṛṣabha deva-
prasthādayaḥ. ye vayasā tulyāste priya-sakhāyaḥ śrīdāma sudāma
vasudāmādayaḥ. ye tu preyaśi rahasya-sahāyāḥ śṛṅgāra bhāva
spṛhāste priyanarma-sakhāyaḥ subala madhumaṅgalārjunādayaḥ.*

*śrī kṛṣṇasya kaumāra-paugaṇḍa kaisoraṇ vayāmsi śṛṅga veṇu
dala vādyādayaś ca uddīpana vibhāvāḥ. tatra pramāṇam—
“kaumāraṁ pañcamāb-dāntaṁ paugaṇḍaṁ daśamāvadhi. kaiso-
ramāpañca-daśaṁ yauvanantu tataḥ param.” aṣṭa māsādhika
daśa varṣa paryantaṁ śrī kṛṣṇasya vraje prakṛta vihāraḥ. ataeva
śrī kṛṣṇasyālpā kālata eva vayo-vṛddhyā māsa-catustayādhika
vatsara-traya paryantaṁ kaumāraṁ.*

*tataḥ param aṣṭa māsādhika ṣaḍ varṣa paryantaṁ paugaṇḍam.
tataḥ param aṣṭa māsādhika daśa varṣa paryanta kaisoram. tataḥ
param api sarva-kālaṁ vāpya kaisoram eva. daśa varṣaṁ śeṣa
kaisoram. tatraiva sadā sthitiḥ. evaṁ saptame varṣe vaiśākhe
māsi kaisorārambhaḥ. ataeva prasiddhaḥ paugaṇḍa madhye
preyaśibhiḥ saha vihāraḥ. tāsāṁ api tathābhūtattvād iti prasaṅgāt
likhitam.*

*sakhye bāhu-yuddha khelā eka śayyā śayanādayo 'nubhāvāḥ.
āśru pulakādayaḥ sarve eva sāttvikāḥ. harṣa garvādayaḥ
sañcārīṇaḥ sāmāya dṛṣṭyā niḥsambhramatāmayaḥ viśvāsa viśeṣaḥ
sakhya ratiḥ sthāyī bhāvaḥ. atha praṇayaḥ premā sneho rāgaḥ
sakhyena saha pañca vidhaḥ syāt. anyatra arjuna bhīmasena
śrīdāma-viprādyāḥ sakhāyaḥ. tatrāpi viyoge daśa daśaḥ pūrvat
jñātavyāḥ. iti sakhya rasaḥ.*

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.3.1), *sakhya-rasa* is described as follows:

*sthāyībhāvo vibhāvādyaiḥ sakhyam ātmocitair iha
nītaś citte satām puṣṭim rasah preyān udīryate*

When *sakhya-rati sthāyībhāva* is nourished within the heart of devotees by combination with the appropriate *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas*, and *vyabhicārī-bhāvas*, it is called *preyo-bhakti-rasa* or *sakhya-bhakti-rasa*.

Vibhāva

Viṣayā lambana

As described earlier in regard to *prīta-bhakti-rasa*, Śrī Kṛṣṇa is the *viṣayā lambana*, sometimes in a two-handed form and sometimes in a four-handed form. The qualities He displays as the *viṣayā lambana* of *preyo-bhakti-rasa* are described as follows: He is beautifully dressed (*suveśa*), He possesses all divine characteristics in the features and markings of His body (*sarva-saṭ-lakṣaṇānvita*), He is extremely powerful (*baḷiṣṭha*), He is adept in many different languages (*vividhādbhuta-bhāṣānvita*), His speech is very pleasing to the ears and filled with sweetness and *rasa* (*vāvadūka*), He is learned in all branches of knowledge and expert in adopting appropriate behaviour (*supaṇḍita*), He is sagacious and His intelligence is very subtle (*buddhimāna*), He is quick-witted and thus able to invent newer and newer meanings on the spur of the moment (*vipula-pratibhānvita*), He is expert, being able to quickly accomplish very difficult tasks (*daḥṣa*), He is merciful and thus unable to tolerate the distress of others (*karuṇa*), He is the best of heroes (*vīra-sekhara*), He is expert in the sixty four arts and in amorous sportive pastimes (*vidagdha-rasika*), He forgives the offences of others (*kṣamāsīla*), He is the object of everyone's affection (*raktaloka*), He is possessed of great opulence (*saṃṛddhimān*), He always enjoys hap-

piness and is never touched by even a trace of distress (*sukhī*), and He is superior to all (*varīyān*).

Āśrayāmbana

The *sakhās* (friends) of Śrī Kṛṣṇa, who have a strong sense of *mamatā* (possessiveness) toward Him, who are possessed of deep faith, who are firmly fixed on Śrī Kṛṣṇa, who benefit others by their behavior, and who are deeply absorbed in serving Kṛṣṇa in the mood of a friend are the *āśrayāmbana*. They have been further described in *Bhakti-rasāmṛta-sindhu* (3.3.8) as follows:

*rūpa veṣa guṇadyais tu samāḥ samyag ayantritāḥ
viśrambha sambhṛtātmāno vayasyās tasya kirttitāḥ*

Those who are identical to Śrī Kṛṣṇa in terms of form, qualities and dress, who are completely devoid of the constraints that are found in the servants, and who are possessed of deep faith in Kṛṣṇa imbued with intimacy are known as *vayasyas* (friends).

The *vayasyas* of Kṛṣṇa are of two types: (1) *pura-sambandhi*—those residing in the city and (2) *vraja-sambandhi*—those residing in Vraja. The *sakhās* residing in the city include Arjuna, Bhīmasena, Draupadī, Śrīdāma *brāhmaṇa* (Sudāmā-vipra), and others. Of these, Arjuna is considered to be the best. The *vraja-vayasyas* are described as follows in *Bhakti-rasāmṛta-sindhu* (3.3.16):

*kṣaṇādarsanato dīnāḥ sadā saha-vihāriṇaḥ
tad-ekajīvitāḥ proktā vayasyā vrajavāsinaḥ
ataḥ sarva vayasyeṣu pradhānatvaṁ bhajanty amī*

Those who become perturbed when Kṛṣṇa leaves their sight for even a moment, who always play with Kṛṣṇa, and who hold Kṛṣṇa as dear as life are the *Vrajavāsī vayasyas*. For these reasons they are foremost among all the friends of Kṛṣṇa.

The *vayasyas* of Śrī Kṛṣṇa in Gokula are of four types: (1) *suhṛda*, (2) *sakhā*, (3) *priya-sakhā*, and (4) *priyanarma-sakhā*.

Suhrda

Those whose *sakhya* is mixed with a scent of *vātsalya*, who are slightly older than Kṛṣṇa, who bear a staff and other weapons and who always protect Śrī Kṛṣṇa from the demons are called *suhṛt-sakhās*. These include Subhadra, Maṇḍalibhadra, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Virabhadra, Mahāguṇa, Vijaya, and Balabhadra. Of these, Maṇḍalibhadra and Balabhadra are the best.

Sakhā

Those who are slightly younger than Śrī Kṛṣṇa, whose *sakhya* is mixed with a scent of *dāsyā* and who are exclusively attached to the happiness of rendering service to Kṛṣṇa are called *sakhās*. These include Viśāla, Vṛṣabha, Ojasvī, Devaprastha, Varūthapa, Maranda, Kusumāpīḍa, Maṇibandha, and Karandhama. Of these, Devaprastha is the best.

Priya-sakhā

Those who are the same age as Kṛṣṇa and who take exclusive shelter of the attitude of *sakhya* are called *priya-sakhās*. These include Śrīdāma, Sudāma, Dāma, Vasudāma, Kiṅkiṇī, Stoka-kṛṣṇa, Amsu, Bhadrāsena, Vilāsi, Puṇḍarīka, Viṭaṅka, and Kaḷavīṅka. They always give pleasure to Kṛṣṇa by various types of games and by wrestling, stick fighting and other types of amusement. Of these, Śrīdāma is the best.

In his commentary to *Bhakti-rasāmṛta-sindhu* (3.3.36-38), Śrīla Jīva Gosvāmī has said that although the friends known as Dāma, Sudāma, Vasudāma, and Kiṅkiṇī are known as *priya-sakhās*, they may also be counted as *priyanarma-sakhās* because they personify Kṛṣṇa's heart and pervade His entire being. In order to establish this he quotes the following verse from the *Gautamīya-tantra* (15.38):

*dāma vasudāma sudāma kiṅkiṇīn (pūjayed) gandha-puṣpakaiḥ
antaḥkaraṇa rūpāste kṛṣṇasya parikirtitāḥ
ātmābhedenā te pūjyā yathā kṛṣṇas tathaiva te*

The purport of this statement is that because Dāma, Vasu-dāma, Sudāma, and Kiṅkiṇī personify Kṛṣṇa's heart, they are described to be as worshipful as Śrī Kṛṣṇa Himself. Therefore in the ceremony known as *āvaraṇa-pūjā*, a particular method of worship described in *Hari-bhakti-vilāsa* (7.360-376) and referred to in the above verse from the *Gautamīya-tantra*, these four personalities are offered the first worship with scented flowers and sandalwood.

Priyanarma-sakhās

The *priyanarma-sakhās* are superior in every way to the three other types of *sakhās*. They are engaged in extremely confidential services and are possessed of a very special *bhāva* (*sakhī-bhāva*). In other words they perform confidential services for the *preyasīs* or lovers of Śrī Kṛṣṇa, they assist Kṛṣṇa in meeting with the *preyasīs* and they desire to give pleasure to them. These include Subala, Arjuna, Gandharva, Vasanta, Ujjvala and Madhu-maṅgala. Of these, Subala and Ujjvala are the best.

The above four types of *sakhās* are of three types: (1) *nityapriyā*—*nitya-siddha*, (2) *suracara*—those who were previously *devatās* and who attained to the position of Kṛṣṇa's friends through the performance of *sādhana*, and (3) *sādhana-siddha*. Although the *suracaras* also attained perfection through *sādhana*, they are classified separately in order to distinguish them from the general *sādhana-siddhas*.

Uddipana

Kṛṣṇa's age and beauty, His horn, flutes (*veṇu* and *varṇsī*), conch, and other musical instruments made out leaves, His joking behavior and heroism, His beloved associates, and His imitation of the behavior of kings, *devatās*, and incarnations of the Lord are the *uddīpanas* of *preyo-bhakti-rasa*.

Vayasa

Of the various *uddīpanas* mentioned above, Kṛṣṇa's age or *vayasa* will now be described. Kṛṣṇa's age is of three types: *kaumāra* (childhood), *pauganḍa* (boyhood), and *kaisora* (early

youth). *Kaumāra* is up to the age of five, *paugāṇḍa* is up to the age of ten, and *kaiśora* is up to the age of fifteen years. After that comes *yauvana* (mature youth). This is the ordinary rule, but it is well known that Śrī Kṛṣṇa enacted His pastimes in Vraja up to the age of ten years and eight months. Therefore in regard to Śrī Kṛṣṇa, maturity takes place even at a very young age.

For Him *kaumāra* is up to three years and four months, *paugāṇḍa* is up to six years and eight months, and *kaiśora* is up to ten years and eight months. Thereafter, Kṛṣṇa always remains in the condition of *kaiśora*. In Vraja Kṛṣṇa enters the final stage of early youth (*śeṣa-kaiśora*) at the age of ten, and from then on He always remains in that condition. Kṛṣṇa's *kaiśora* begins in the month of Vaisākha (April-May, the second month of the Indian calendar) of His seventh year. Therefore, His pastimes with the *gopīs* are celebrated even in the stage of *paugāṇḍa*. The conditions of *kaumāra*, *paugāṇḍa*, and *kaiśora* in the *gopīs* follow the exact same pattern. Kṛṣṇa's various ages have been discussed here with reference to the topic of *uddīpana-vibhāva*.

Anubhāva

Sādhāraṇa-anubhāva

The *sādhāraṇa* or common *anubhāvas* of *sakhya-rasa* are wrestling, playing with a ball, gambling, riding on each others' shoulders, pleasing Kṛṣṇa by stick-fighting, laying down or sitting with Kṛṣṇa on a bed, sitting place or swing, joking in a most striking and charming manner, water sports, and upon meeting with Kṛṣṇa, dancing, singing and the other symptoms previously described. These are known as *sādhāraṇa-anubhāvas* because they are common to all four kinds of friends. The *anubhāvas* that are unique to each division of friends will now be described.

Asādhāraṇa-anubhāvas of the Suhṛt-sakhās

To give instructions as to what is to be done and what is not to be done, to engage Kṛṣṇa in beneficial activities, and to take the lead in almost all activities are the *anubhāvas* that are unique to the *suhṛt-sakhās*.

Asādhāraṇa-anubhāvas of the Sakhās

To place *tāmbula* in Kṛṣṇa's mouth, to draw *tilaka* marks, to anoint Kṛṣṇa with sandalwood, and to draw pictures on His face are the *anubhāvas* that are unique to the *sakhās*.

Asādhāraṇa-anubhāvas of the Priya-sakhās

To defeat Kṛṣṇa in battle, to pull Kṛṣṇa by taking hold of His clothes, to steal flowers from Kṛṣṇa's hands, to have oneself dressed and decorated by Kṛṣṇa, and to engage in hand to hand battle with Kṛṣṇa are the *anubhāvas* that are unique to the *priya-sakhās*.

Asādhāraṇa-anubhāvas of the Priyanarma-sakhās

The *priyanarma-sakhās* deliver messages to the Vraja *kīśorīs*. They approve of their love for Kṛṣṇa. When the Vraja *kīśorīs* quarrel with Kṛṣṇa they take Kṛṣṇa's side, and when they are absent they are expert in supporting the side of the *yūtheśvarī* of whom they have taken shelter. They also whisper secret messages in Kṛṣṇa's ear. These are the *anubhāvas* that are unique to the *priyanarma-sakhās*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* such as tears, trembling, and hairs standing on end are present in *sakhya-rasa*.

Vyabhicārī-bhāva

In *sakhya-rasa* all *vyabhicārī-bhāvas* are found except for fierceness, fear, and laziness. In separation from Kṛṣṇa, all *vyabhicārī-bhāvas* are found except for intoxication, jubilation, pride, sleep, and fortitude, and in meeting all are found except for death, fatigue, disease, hysteric convulsions and wretchedness.

Sthāyībhāva

“We are equals.” When one’s *rati* for Kṛṣṇa is possessed of this attitude and is therefore devoid of the constraints arising from a reverential outlook, and when it is possessed of *viśrambha* or very deep faith imbued with intimacy, it is called *sakhya-rati*. This *sakhya-rati* is the *sthāyībhāva* of *sakhya-rasa*. When *sakhya-rati* is augmented it attains to the stages of *praṇaya*, *prema*, *sneha*, and *rāga*. Thus there are five stages including *sakhya-rati*. *Prema*, *sneha*, and *rāga* have been defined already under the heading of *dāsyā-rasa*. *Praṇaya* will now be defined.

Praṇaya

In *Bhakti-rasāmṛta-sindhu* (3.3.108), *praṇaya* is defined as follows:

*prāptāyām sambhramādīnām yogyatāyām api sphuṭam
tad gandhenāpy asaṁsprṣṭā ratiḥ praṇaya ucyate*

When there is a very distinct presence of elements which would invoke a reverential attitude and yet one’s *rati* is not even slightly influenced by such feelings, it is known as *praṇaya*.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāsyā-rasa*, are also found in *sakhya-rasa*.

Fourth Wave—Vātsalya-bhakti-rasa Parental Affection

(21) Vātsalya-rasa

*atha vātsalya rase komalāṅgo vinayī sarva lakṣaṇa yukta ityā-
di guṇaḥ śrī kṛṣṇo viṣayāmbanaḥ. śrī kṛṣṇe anugrāhya bhāva-
vantaḥ pitrādayo gurujanā atra vraje vrajeśvarī vrajarāja-rohiṇy
upananda tat-patny ādayaḥ. anyatra devakī kuntī vasudevādayaś
ca āśrayāmbanāḥ.*

*smīta jalpita bālya ceṣṭādaya uddīpana vibhāvāḥ. mas-
takāghrāṇāsīrvāda-lālana-pālanādayo 'nubhāvāḥ. sātṭvikāḥ
stambha-svedādayaḥ sarva eva stana-sravaṇam iti nava
saṅkhyāḥ. harṣa saṅkādya vyabhicāriṇaḥ. vātsalya ratiḥ sthāyī
bhāvaḥ. prema sneha rāgās cātra bhavanti. atrāpi viyoge pūrva-
vat daśa daśāḥ. iti vātsalya rasaḥ.*

Śrī Bindu-vikāśini-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.4.1), vātsalya-rasa is described as follows:

*vibhāvadyais tu vātsalyam sthāyī puṣṭim upāgataḥ
eṣa vatsalanāmātra prokto bhakti raso budhaiḥ*

When vātsalya-rati sthāyībhāva is nourished by its corresponding elements of vibhāva and so on, it is called vātsalya-bhakti-rasa by the learned.

Vibhāva

Viṣayāmbana

Śrī Kṛṣṇa is the viṣayāmbana of vātsalya-bhakti-rasa. He is endowed with the following qualities. His limbs are very soft (*komalāṅga*), they are of a darkish complexion (*śyāmāṅga*), His beauty gives great happiness to the eyes (*rucira*), He possesses all

divine characteristics in the features and markings of His body (*sarva-sat-lakṣaṇānvita*), He is mild (*mṛdu*), His speech is very pleasing even when addressing offenders (*priya-vāk*), He is simple (*sarala*), He is shy when praised by others (*hrīmāna*), He is devoid of pride (*vinayī*), He offers respect to His teachers, *brāhmaṇas*, and elders (*mānya-mānakṛt*), and He is charitable (*dātā*).

Āśrayāmbana

Kṛṣṇa's mother, father and other elders who have a strong sense of *mamatā* or possessiveness in relationship to Him, who give instructions to Him and nurture Him, and who desire to bestow their favor upon Him (who regard Śrī Kṛṣṇa as the object of their mercy) are the *āśrayāmbana* of *vātsalya-rasa*. In Vraja these include Vrajarāja Śrī Nanda Mahārāja, Vrajeśvarī Śrī Yaśodā, Rohiṇī-*mai*yā, Upānanda and his wife Tuṅgī, the other elder and younger brothers of Nanda Bābā and their wives, and the *gopīs* whose sons were stolen by Brahmā. In Mathurā or Dvārakā, Kṛṣṇa's elders in parental affection include Vasudeva, Devakī and her co-wives, Kuntī, Sāndipani Muni and others. Of all these, Śrī Yaśodā is the best.

Uddipana

Kṛṣṇa's age (*kaumāra*, *paugāṇḍa*, and *kaiśora*), beauty, dress, childhood restlessness, sweet words, mild smiling, and childhood pastimes are the *uddīpanas* of *vātsalya-rasa*.

Anubhāva

Smelling Kṛṣṇa's head, cleansing His limbs with the hands, offering blessings, giving orders, looking after Kṛṣṇa in various ways (such as bathing), offering protection, giving beneficial instructions, and other such activities are the *anubhāvas* of *vātsalya-rasa*.

Sāttvika-bhāva

In addition to the eight usual *sāttvika-bhāvas*, there is one more item which is unique to *vātsalya-rasa* and that is flowing of milk from the breast. Thus in all there are nine *sāttvika-bhāvas* in this *rasa*.

Vyabhicāri-bhāva

The twenty-four *vyabhicāri-bhāvas* which were listed for *dāśya-rasa* are also found in *vātsalya-rasa*. In addition to these, *apasmāra* or hysteric convulsions are also found in this *rasa*.

Sthāyibhāva

The *rati* of a person who nurtures feelings of *anukampa* or a desire to favor and support a person who is worthy of and in need of support and which is devoid of reverence is called *vātsalya-rati*. This *vātsalya-rati* is the *sthāyibhāva* of this *rasa*. When *vātsalya-rati* increases, it attains successively the stages of *prema*, *sneha*, and *rāga*.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāśya-rasa*, are also found in *vātsalya-rasa*.

(22) Mixtures of Bhāvas

atha bhāva-miśraṇam. śrī baladevādīnām sakhyam vātsalyam dāsyāṇ ca. mukharā prabhṛtīnām vātsalyam sakhyāṇ ca. yudhiṣṭhirasya vātsalyam sakhyāṇ ca. bhīmasya sakhyam vātsalyāṇ ca. arjunasya sakhyam dāsyāṇ ca. nakula sahadevayor dāsyam sakhyāṇ ca. uddhavasya dāsyam sakhyāṇ ca. akrūrograsenādīnām dāsyam vātsalyāṇ ca. aniruddhādīnām dāsyam sakhyāṇ ca.

Śrī Bindu-vikāśinī-vṛtti

In some devotees there is a mixture of the three *rasas* of *dāsyā*, *sakhyā*, and *vātsalya*. In those devotees one of these *rasas* will be dominant and the others will be subordinate. The *sakhyā-rasa* of Śrī Baladeva is mixed with *vātsalya* and *dāsyā*. The *vātsalya-rasa* of Mukharā and other elderly *gopīs* is mixed with *sakhyā*. The *vātsalya-rasa* of Yudhiṣṭhira is mixed with *dāsyā* and *sakhyā*. The *sakhyā-rasa* of Bhīmasena is mixed with *vātsalya*. The *sakhyā-rasa* of Arjuna is mixed with *dāsyā*. The *dāsyā-rasa* of Nakula and Sahadeva is mixed with *sakhyā*. The *dāsyā* of Śrī Uddhava, Rudra, and Garuḍa is mixed with *sakhyā*. The *dāsyā* of Akrūra and Ugrasena is mixed with *vātsalya*. The *dāsyā* of Aniruddha is mixed with *sakhyā*.

Fifth Wave—Madhura-bhakti-rasa Conjugal love

(23) Madhura or Śṛṅgāra-Rasa

atha madhura rase rūpa-mādhurya lilā-mādhurya prema-mādhurya sindhuḥ śrī kṛṣṇo viṣayāmbanaḥ. preyaśī-gaṇaḥ āśrayāmbanaḥ. muralī-rava vasanta kokila-nāda nava-megha mayūra-kaṇṭhādi darśanādyāḥ uddipana vibhāvāḥ. kaṭākṣa hāsyādayo 'nubhāvāḥ. sarva eva sāttvikāḥ sudīpta paryantāḥ. nirvedādyāḥ sarve ālasyaugrya-rahitāḥ sañcārīṇaḥ. priyatā-ratiḥ sthāyī bhāvaḥ. prema sneha rāgādyāḥ śrīlojjvala nīlamany uktāḥ sarva eva bhavanti. iti madhura rasaḥ. evaṁ pañca mukhya rasāḥ samāptāḥ.

Śrī Bindu-vikāśinī-vṛtti

In *Bhakti-rasāmṛta-sindhu* (3.5.1), *madhura-bhakti-rasa* is described as follows:

*ātmocitair vibhāvādyaiḥ puṣṭim nītā satām hṛdi
madhurākhyo bhaved bhakti raso 'sau madhurā ratiḥ*

When *madhura-rati* is nourished in the hearts of pure devotees (whose hearts have been touched by *kāntā-rati* in relationship to Śrī Kṛṣṇa) by combination with its corresponding elements of *vibhāva* and so on, it is called *madhura-bhakti-rasa*.

Vibhāva

Viṣayāmbana

Śrī Kṛṣṇa who is an ocean of the qualities of *rūpa-mādhurya* (uniquely sweet form), *veṇu-mādhurya* (uniquely sweet flute), *lilā-mādhurya* (uniquely sweet pastimes), and *prema-mādhurya* (uniquely sweet *prema* of His devotees) is the *viṣayāmbana* of *madhura-rasa*.

Āśrayāmbana

The *preyasī-vṛnda* or *gopa-ramaṇīs* are the *āśrayāmbana* of this *rasa*. Of all the *preyasīs*, Śrīmatī Rādhikā is the best.

Uddipana

The sound of Kṛṣṇa's flute (*muralī*), the season of spring (*vas-anta*), the call of the cuckoo, seeing a peacock's neck and other things are the *uddipanas* of this *rasa*.

Anubhāva

Sidelong glances and mild smiling and laughter are the *anubhāvas* of *madhura-rasa*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* such as becoming stunned are present in *madhura-rasa*. They manifest up to the intensity known as *suddipta* (found only in the condition of *mahābhāva*, when all eight *sāttvika-bhāvas* manifest simultaneously and to the uttermost limit of radiance).

Vyabhicāri-bhāva

All *vyabhicāri-bhāvas* are present in *madhura-rasa* with the exception of *ālasya* (laziness) and *ugratā* (fierceness).

Sthāyībhāva

The *rati* which is found in the deer-eyed *ramaṇīs*, and which is the original cause of the eight types of *sambhoga*, such as remembering, seeing, and so on, exchanged between Kṛṣṇa and them, is known as *priyatā-rati*. This *priyatā-rati* is the *sthāyī-bhāva* of *madhura-rasa*. All stages mentioned in the book *Śrī Ujjvala-nīlamaṇi* such as *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, *modana* and *mādana* are found in this *rasa*.

Meeting and Separation

In *madhura-bhakti-rasa* meeting and separation are defined differently than in *dāsyā*, *sakhya*, and *vātsalya*. *Madhura-bhakti-rasa* is of two kinds: (1) *vipralambha*—separation, and (2) *sambhoga*—meeting.

Vipralambha

Learned scholars have described *vipralambha* to be of many varieties, chief of which are *pūrva-rāga*, *māna*, and *pravāsa*.

Pūrva-rāga

The *bhāva* or mutual feeling of attachment that exists between the lover and beloved prior to their meeting is called *pūrva-rāga*. The *pūrva-rāga* experienced by the *gopīs* (*kāntā*) is itself *bhakti-rasa*, whereas the *pūrva-rāga* experienced by Śrī Kṛṣṇa (*kānta*) is an *uddīpana* for *bhakti-rasa*.

Māna

In *madhura-bhakti-rasa*, *māna* or jealous anger is famous.

Pravāsa

Separation due to living at a distant place is called *pravāsa*.

Sambhoga

When the lover and beloved meet, the enjoyment which they experience is called *sambhoga*.

This completes the summary description of the five principal *rasas*.

Comment

The *rasa* described in *Śrīmad-Bhāgavatam* and in the literature of the Gosvāmīs is completely pure, nonmaterialistic (*aprākṛta*), and transcendental (*cinmaya*). It is entirely beyond the reach of the mental speculative powers of the *baddha-jīvas* and difficult to attain. The *baddha-jīva* is compelled to think about gross mat-

ter or to conceive of the nonmaterial devoid of all attributes (*nirviśeṣa-bhāva*). When due to great fortune one is blessed by the mercy of Bhagavān or His devotees, and by adopting the appropriate method, he performs *sādhana* and *bhajana*, his *anarthas* are dispelled, and his heart becomes situated in pure consciousness, then the *nitya-siddha-bhāva* of the Lord's eternal associates manifests in the form of *suddha-sattva*. His *rati* which is of a general nature is gradually transformed into the *sthāyī-bhāva*, and when it then combines with *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, the *jīva* tastes *suddha-bhakti-rasa*. While analyzing *rasa-tattva* in Śrī Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī has defined the word *rasa* in the following manner (2.5.132):

*vyatīty bhāvanāvartma yaś camatkāra bhāra bhūḥ
hṛdi sattvojjvale vāḍhaṁ svadate sa raso mattaḥ*

That which has an extraordinary taste and is experienced only in the heart which is illuminated by *suddha-sattva* or the appearance of the *sthāyībhāva* is called *rasa*. The experience of *rasa* is far more intense than that of *rati* and for this reason when *rasa* is experienced, it bypasses the individual perception of *vibhāva*, *vyabhicārī-bhāva* and so on.

In order to further clarify the difference between *rasa* and *bhāva* he further states (2.5.133):

*bhāvanāyāḥ pade yas tu budhenānanya-budhinā
bhāvyate gāḍha saṁskārais citte bhāvaḥ sa kathyate*

That which is contemplated by means of profound impressions (*saṁskāras*) by enlightened devotees whose intelligence is fully resolute and whose hearts are fit for the perception of *vibhāva*, *vyabhicārī-bhāva*, and so on, is called *bhāva*.

In his commentary on these two verses, Śrīla Viśvanātha Cakravartī Ṭhākura has explained that first with the assistance of *vibhāva* (*ālambana* and *uddīpana*), *bhāva* is directly awakened and then attains its *svarūpa*. Thereafter, by combination with

vibhāva and the other elements, *rasa* is directly perceived. This is the order of progression. The purport is that when *rasa* is being experienced, the individual elements of *vibhāva* and so on, are not tasted independently. But when *rati* is being experienced, *vibhāva* and the other elements are tasted independently. This is so because the experience of *rati* is not as intense as the experience of *rasa*. This is the difference between *rati* and *rasa*.

Uttara-vibhāga (Northern Division)

Gauṇa-bhakti-rasa-nirūpakah Secondary Divisions of Bhakti-rasa

Śloka 24—Overview of Gauṇa-rasa

First Wave—Hāsyā-bhakti-rasa
Laughter

Second Wave—Adbhuta-bhakti-rasa
Astonishment

Third Wave—Vīra-bhakti-rasa
Heroism

Fourth Wave—Karūṇa-bhakti-rasa
Compassion

Fifth Wave—Raudra-bhakti-rasa
Anger

Sixth Wave—Bhayānaka-bhakti-rasa
Fear

Seventh Wave—Vibhatsa-bhakti-rasa
Disgust

Eighth Wave—Rasānām-maitrī-vaira-sthiti
Compatible and Incompatible Rasas

Śloka 25-26

Ninth Wave—Rasābhāsa
Semblance of Rasa

Śloka 27

(24) Overview of Gauṇa-rasa

atha hāsyādbhuta-vīra-karuṇa-raudra-bhayānaka-vibhatsāḥ sapta gauṇa-bhakti-rasāḥ pañca-vidha bhakteṣv evodayante. ataeva pañca-vidha bhaktā āśrayāmbanāḥ. hāsyādīnām saṅgānām rasānām śrī kṛṣṇas ca śrī kṛṣṇa bhaktās ca tat sambandhinaś ca viśayāmbanāḥ. vibhatsasya tu ghrṇāspadāmedhya māmśa śonitādāyo viśayāḥ. raudra bhayānakayoḥ śrī kṛṣṇa śatra-vo 'pi viśayāḥ.

gaṇḍa-vikāśa netra-visphārādāyo yathā sambhavam anubhāvāḥ. sātत्वikā api yathā sambhavam dvi-trāḥ. harṣāmaryādya vyabhicāriṇāḥ. hāso vismaya utsāhaḥ krodha śokau bhayaṁ tathā jugupsā cetyasau bhāva viśeṣaḥ saptadhoditaḥ. hāsyādīnāmāmī krameṇa sthāyibhāvāḥ. kiñca vīra rase yuddha-dāna-dayā-dharmeṣu utsāha-vaśāt yuddha-vīraḥ, dāna-vīraḥ, dayā-vīraḥ, dharma-vīra iti caturddhā vīra-rasaḥ. iti sapta gauṇa-rasāḥ. evaṁ militvā dvādaśa rasā bhavanti.

Śrī Bindu-vikāśinī-vṛtti

Hāsyā (laughter), *adbhuta* (astonishment), *vīra* (heroism), *karuṇa* (compassion), *raudra* (anger), *bhayānaka* (fear), and *vibhatsa* (disgust)—these seven are known as *gauṇa-bhakti-rasa*. These *gauṇa-rasas* are seen to arise in the five types of devotees previously mentioned. Therefore the five types of devotees are the *āśrayāmbana* of these secondary *rasas*. Śrī Kṛṣṇa, His devotees, and persons related to His devotees are the *viśayāmbana* of six of these *rasas* beginning from *hāsyā* (*vibhatsa* is excluded). Detestable objects, impure meat, blood and so on are the *viśaya* of *vibhatsa-rasa*. The enemies of Śrī Kṛṣṇa may also be the *viśaya* of *raudra* and *bhayānaka-rasa*.

Blooming of the cheeks, widening of the eyes and many other symptoms are *anubhāvas*. Two, three or more *sāttvika-bhāvas* can manifest. *Harṣa* (jubilation), *krodha* (anger), and other emotions are *vyabhicārī-bhāvas*. The *sthāyibhāva* of *hāsyā* is laughter (*hāsa*), of *adbhuta* it is astonishment (*vismaya*), of *vīra* it is enthusiasm (*utsāha*), of *karuṇa* it is sorrow (*śoka*), of *raudra* it is

anger (*krodha*), of *bhayānaka* it is fear (*bhāya*), and of *vībhatsa* it is disgust (*jugupsā* or *ghrṇā*). In *vīra-rasa* enthusiasm may be for fighting (*yuddha*), giving charity (*dāna*), exhibiting compassion (*dayā*), and religious principles (*dharma*). Therefore there are four subdivisions of *vīra-rasa*: *yuddha-vīra*, *dāna-vīra*, *dayā-vīra*, and *dharma-vīra*. Thus there are twelve kinds of *rasas*—five primary (*mukhya*) and seven secondary (*gauṇa*).

Comment

The seven *gauṇa-rasas* will now be analysed one after another. These seven types of *gauṇa-bhakti-rasa* are based on the seven types of *gauṇa-rati*. *Rati* is defined as the essence of the combination of the *hlādinī* and *samvit* potencies and thus purely composed of *suddha-sattva*. *Rati* of this type is known as *mukhya-rati*. *Mukhya-rati* is of two types: *svārthā* (self-nourishing), and *parārthā* (nourishment giving). The term *svārthā* means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the *sthāyibhāva* to nourish it in the case of favorable emotions, or to cause unbearable despondency in the case of unfavorable emotions. Because this type of *rati* nourishes its own *sthāyibhāva*, it is called *svārthā* or self-nourishing.

When *rati*, instead of nourishing its own *sthāyibhāva*, recedes into the background and nourishes one of the seven secondary emotions, it is called *parārthā*, nourishment giving. These seven secondary emotions of laughter, and so on are different from *svārthā-rati* which is purely composed of *suddha-sattva*. But because they are connected with *mukhya-parārthā-rati*, the word *rati* has been used for them. Only when *parārthā-rati* in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do they attain to the status of *gauṇa-rati*. When combined with their corresponding components of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, they are transformed into *gauṇa-rasa*.

First Wave—Hāsyā-bhakti-rasa Laughter

When *hāsa-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the devotee's heart, it is transformed into *hāsyā-bhakti-rasa*.

Vibhāva

Ālambana

(1) Śrī Kṛṣṇa is the object of *parārthā-rati* or *rati* which nourishes the secondary emotions. As such He is the *ālambana* or support of this *rasa* because His activities give rise to laughter.

(2) *Tad-anvayī*: A person whose actions are connected to Kṛṣṇa and stimulate laughter may also be the *ālambana* or support of *hāsyā-rasa*. Śrī Jīva Gosvāmī says that because laughter is merely blossoming or cheerfulness of the heart it has no *viṣay-ālambana*. The person toward whom *rati* is directed is the *viṣaya* or object. Although laughter may have an object when used in the sense of ridicule or derision, such application of the word *hāsa* is not acceptable here. Therefore, the word *ālambana* used above for Śrī Kṛṣṇa and *tad-anvayī* indicate that they are the support of *hāsyā-rasa* because their amusing speech and activities stimulate laughter in others; not that they are the object of other's laughter in the sense of ridicule. When that laughter is connected to Kṛṣṇa and is nourished by the devotee's *rati* for Him, it becomes *hāsyā-rati*.

The elderly and especially children are the *āśrayāmbana* of *hāsyā-rasa*. Superior persons may also sometimes be the *āśraya*.

Uddipana

The statements, dress, and behaviour of Śrī Kṛṣṇa and those who perform some activity connected to Kṛṣṇa (*tad-anvayī*) are the stimulants for laughter.

Anubhāva

Anubhāvas include vibration of the nose, lips, and cheeks.

Sāttvika-bhāva

Several *sāttvika-bhāvas* may be possible.

Vyabhicārī-bhāva

Vyabhicārī-bhāvas include jubilation, laziness, and concealment of emotions.

Sthāyībhāva

The *sthāyībhāva* or dominant emotion is *hāsa-rati*. The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called *hāsa* or laughter. When laughter arises from speech, dress, and activities which are related to Kṛṣṇa and receives nourishment from any of the primary emotions (*mukhya-parārthā-rati*) which then recede into the background, it is transformed into *hāsa-rati*. *Hāsa-rati* is of six kinds as described below:

(1) Smita

When the teeth are not visible and there is blossoming of the eyes and cheeks.

(2) Hasita

When the forepart of the teeth is slightly visible. *Smita* and *hasita* are observed in superior persons or *jyeṣṭha*. This term here refers to *munis* and *sakhis*.

(3) Vihasita

When the teeth are visible and the sound of laughter is heard.

(4) Avahasita

When there is flaring of the nostrils and squinting of the eyes. *Vihāsita* and *avahasita* are observed in intermediate persons or *madhyama*. This term here refers to the elderly and female messengers (*dūti*).

(5) Apahasita

When the eyes well-up with tears and the shoulders shake.

(6) Atihasita

When there is clapping of the hands and throwing up of the hands and feet. *Apahasita* and *atihasita* are observed in those who are inferior or *kaniṣṭha*. This term here refers to children. In particular situations, however, *vihasita* and the other remaining varieties of *hāsa-rati* are exhibited even by exalted personalities.

Second Wave—Adbhuta-bhakti-rasa Astonishment

When *vismaya-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the heart of the devotee, it is known as *adbhuta-bhakti-rasa*.

Vibhāva

Viṣayāmbana

Śrī Kṛṣṇa who performs extraordinary deeds is the *viṣayāmbana* of *adbhuta-rasa*.

Āśrayāmbana

Devotees of all five *rasas* can be the *āśraya* of *adbhuta-rasa*.

Uddīpana

Kṛṣṇa's unique activities are stimulants for this *rasa*.

Anubhāva

Widening of the eyes and so on.

Sāttvika-bhāva

Becoming stunned, horripilation, and so on.

Vyabhicārī-bhāvas

Vyabhicārī-bhāvas include excitement, jubilation, inertness, and other emotions.

Sthāyibhāva

Vismaya-rati arising from perception of extraordinary deeds, forms, and qualities is the *sthāyibhāva* or dominant emotion of

adbhuta-bhakti-rasa. The expansion of the heart that takes place upon witnessing extraordinary objects is called *vismaya* or astonishment. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary emotions (*mukhya-parāṁbhā-rati*) which then recedes into the background, it is transformed into *vismaya-rati*. Kṛṣṇa's extraordinary activities may be perceived in two ways: (1) *Sākṣāt*—directly perceived, and (2) *Anumita*—inferred. *Sākṣāt* is further divided into three categories: (1) *Dṛṣṭa*—seen, (2) *Śruta*—heard, and (3) *Sanṁkīrtita*—recited.

Third Wave—Vīra-bhakti-rasa Heroism

When *utsāha-rati* combines with its corresponding elements of *vibhāva*, *anubhāva*, and so on and becomes relishable in the devotee's heart, it is called *vīra-bhakti-rasa*.

Vīra-bhakti-rasa is of four kinds: *yuddha-vīra* (heroism in fighting), *dāna-vīra* (heroism in giving charity), *dayā-vīra* (heroism in compassion), and *dharma-vīra* (heroism in religious activities). These four types of heroes are the *ālambana* of *vīra-bhakti-rasa*. *Utsāha-rati* is found in these four types of devotees either as enthusiasm for fighting, enthusiasm for giving charity, and so on. Each of these will now be considered separately.

Yuddha-Vīra—Heroism in Fighting

Vibhāva

Ālambana

A friend who is eager to fight for the pleasure of Kṛṣṇa is called *yuddha-vīra*. In this case either Kṛṣṇa may act as the contesting warrior or another friend may do so at Kṛṣṇa's bidding while He looks on as a spectator.

Uddipana

When a challenger is present and exhibits bragging, slapping the thighs as a gesture of challenge, rivalry, heroism, and wielding of weapons, these symptoms are *uddipanas* which stimulate another's fighting spirit.

Anubhāva

When these same symptoms are automatically exhibited without provocation by a challenger, they are *anubhāvas*. Other *anubhāvas* include displaying one's valour out of pride in one's virility, roaring like a lion, angry words, fighting postures, enthu-

siasm to fight although alone, never retreating from battle, and displaying fearlessness before a frightened person.

Sāttvika-bhāva

Tears, trembling, and so on.

Vyabhicāri-bhāva

Vyabhicāri-bhāvas include pride, agitation, fortitude, shame, resolve, jubilation, concealment of emotion, indignation, ardent desire, envy, and remembrance.

Sthāyibhāva

Yuddhotsāha-rati or enthusiasm for fighting is the *sthāyī-bhāva* or dominant emotion of *yuddha-vīra-bhakti-rasa*. A very firm attachment and urgency to carry out one's aspired for activity of fighting, giving charity and so on, the fruit of which is praised by *sādhus*, is called *utsāha* or enthusiasm. In enthusiasm there is no dependence upon time, an absence of patience, and tremendous exertion or diligence. When enthusiasm arises in relationship to Kṛṣṇa and receives nourishment from *mukhya-parārthā-rati* which recedes into the background, it is transformed into *utsāha-rati*. A very firm desire to achieve victory in the matter of fighting is known as *yuddhotsāha-rati*. This is of four types:

- (1) *Svaśaktyā āhārya*—one fights by his own power after being provoked by a challenger.
- (2) *Svaśaktyā sahaja*—one fights by his own power spontaneously (without inducement).
- (3) *Sahāyēnāhārya*—one fights alongside a friend after being coaxed by that friend to accompany him in battle.
- (4) *Sahāyena sahaja*—one is spontaneously eager to fight accompanied by a friend.

In *yuddha-vīra-bhakti-rasa* only Kṛṣṇa's friends can act as contesting warriors and never Kṛṣṇa's enemies. Because they agitate

the devotees, enemies can be the *ālabhana* in *raudra-rasa* or anger.

Dāna-Vīra—Heroism in Giving Charity

Dāna-vīra is of two types: (1) *bahuprada*—one who gives great wealth, and (2) *upasthita-durāpārtha-tyāgī*—one who renounces the offer for wealth that is difficult to obtain. These will be considered separately.

Bahuprada Giver of Great Wealth

Vibhāva

Ālabhana

One who is spontaneously willing to give everything including his very self for the pleasure of Kṛṣṇa is called *bahuprada*. He is the *āśraya* of *dāna-vīra-rasa*, whereas the person for whose benefit charity is given, Śrī Kṛṣṇa, is the *viṣaya*.

Uddipana

Seeing a fit recipient for charity.

Anubhāva

Giving more than desired, conversing with a mild smile, steadiness, expertise, fortitude, and so on are the *anubhāvas*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include deliberation, ardent desire, and jubilation.

Sthāyibhāva

Dānotsāha-rati is the *sthāyibhāva* of this *rasa*. *Utsāha* has already been defined under *yuddha-vīra*. A steady and deep enthusiasm to give charity is known as *dānotsāha*. When enthusiasm to give charity arises in relationship to Kṛṣṇa and is nourished by *parārthā-mukhya-rati*, it is transformed into *dānotsāha-rati*.

Bahuprada is of two types:

(1) *Ābhyudayika* (bestowing prosperity)—One who is willing to offer everything to *brāhmaṇas* and others in order to invoke auspiciousness for Śrī Kṛṣṇa is called *ābhyudayika*. An example of this is Nanda Mahārāja who gave fabulous wealth to the *brāhmaṇas* at Kṛṣṇa's birth ceremony.

(2) *Tat-sampradānaka* (handing over completely)—One who is in full knowledge of Kṛṣṇa's glories and who offers all his possessions and even his very self to Him is known as *tat-sampradānaka*. This type of charity is further divided into two types: (1) *prīti-dāna*—to give to Kṛṣṇa as a relative, and (2) *pūjā-dāna*—to give alms to the Lord in the form of a *brāhmaṇa*. *Prīti-dāna* was exhibited by Mahārāja Yudhiṣṭhira at the *rājasūya yajña*. *Pūjā-dāna* was exhibited by Bali Mahārāja who gave charity to Vāmanadeva in the form of a *brāhmaṇa*.

Upasthita-durāpārtha-tyāgī A Renouncer of Rare Wealth

Vibhāva

Ālambana

One who refuses even the five types of liberation offered by the Lord is called *upasthita-durāpārtha-tyāgī*. This is a reversal of the roles exhibited by the first type of *dāna-vīra*. In other words, here the Lord is the giver of charity and the devotee is the would-be recipient.

Uddipana

Śrī Kṛṣṇa's mercy, conversation, and laughter are *uddīpanas*.

Anubhāva

Steadiness in describing the superiority of the Lord and other symptoms are the *anubhāvas*.

Vyabhicārī-bhāva

Fortitude is the *vyabhicārī-bhāva* most prominently seen in this *rasa*.

Sthāyībhāva

Tyāgotsāha-rati is the *sthāyībhāva* of this *rasa*. A very strong desire to renounce even the five types of liberation is known as *tyāgotsāha-rati*.

Dayā-Vira—Heroism in Compassion

Vibhāva

Ālambana

One whose heart is melting with compassion and who is even prepared to cut his body to pieces and offer himself to a disguised form of Śrī Kṛṣṇa is called *dayā-vīra*.

Uddipana

Seeing the distress of the person toward whom compassion is displayed is the stimulus for this *rasa*.

Anubhāva

Being prepared to exchange one's life for the protection of a

distressed person, words of consolation, and steadiness are *anubhāvas*.

Vyabhicāri-bhāva

Vyabhicāri-bhāvas include zeal, resolve, and jubilation.

Sthāyibhāva

Dayotsāha-rati is the *sthāyibhāva* of this *rasa*. Enthusiasm which is possessed of tremendous compassion is known as *dayotsāha*. When this enthusiasm to give charity is related to Kṛṣṇa and nourished by *parārthā-mukhya-rati*, it is transformed into *dayotsāha-rati*. King Mayūradhvaja is given as an example of *dayā-vīra*. The king offered his body in sacrifice to Kṛṣṇa who came to him disguised as a *brāhmaṇa*. In this case the king did not actually know that the *brāhmaṇa* was Kṛṣṇa. Had he known that the *brāhmaṇa* was Kṛṣṇa, then the quality of compassion would have receded and enthusiasm to give charity (*dāna-vīra*) would have been the dominant sentiment. This is the distinction between *dāna-vīra* and *dayā-vīra*.

Dharma-Vīra—Heroism in Religious Activities

Vibhāva

Ālambana

A sober and calm person who is always completely fixed in the performance of religious activities for the pleasure of Śrī Kṛṣṇa is called *dharma-vīra*.

Uddipana

Hearing the religious scriptures and other symptoms are *uddīpanas*.

Anubhāva

Moral conduct, theism, tolerance, control of the senses and other symptoms are *anubhāvas*.

Vyabhicārī-bhāva

Vyabhicārī-bhāvas include resolve, remembrance, and other symptoms.

Sthāyibhāva

Dharmotsāha-rati is the *sthāyibhāva* of this *rasa*. Total absorption in religious activities is known as *dharmotsāha*. When enthusiasm for religious activities arises in connection with Śrī Kṛṣṇa and is nourished by *mukhya-parāṁsthā-rati*, it is transformed into *dharmotsāha-rati*. Mahārāja Yudhiṣṭhira, who performed religious sacrifices in his palace daily for the pleasure of Kṛṣṇa, is stated as an example of *dharma-vīra*.

Fourth Wave—Karūṇa-bhakti-rasa Compassion

When *soka-rati* combines with its corresponding components of *vibhāva*, *anubhāva* and so on and becomes relishable in the devotee's heart, it is known as *karūṇa-bhakti-rasa*.

Vibhāva

Viṣayāmbana

In *karūṇa-rasa* the *viṣayāmbana* may be of three types:

(1) Śrī Kṛṣṇa—Being the embodiment of uninterrupted supreme bliss, there is no possibility of any harm coming to Him. But when a devotee out of intense love thinks that some calamity may befall Him, He becomes the object of *karūṇa-rasa* for that devotee.

(2) *Priya*—The dear associates of Śrī Kṛṣṇa may be the object of *karūṇa-rasa* when they are placed in a dangerous situation. The *gopīs* who were threatened by Śaṅkacūḍa are given as an example.

(3) *Sva-priya*—The relatives of a devotee who are deprived of the happiness of *bhakti* due to an absence of Vaiṣṇavism or other reasons may also be the object of *karūṇa-rasa*. The *munis* who attained *sāyujya-mukti* and were thus deprived of the happiness of *bhakti* became the object of *karūṇa-rasa* for Nārada Muni (a fellow *muni*). Mādrī and Pāṇḍu became the object of *karūṇa-rasa* for their son Sahadeva when he beheld the splendour of Śrī Govinda's lotus feet, for they were deprived of such an opportunity.

Āśrayāmbana

Three kinds of devotees who experience the sentiment of compassion toward the three types of persons described above are the *āśrayāmbana* of this *rasa*. This sentiment generally does not arise in *sānta-bhaktas* and in *adhikṛta* and *śaraṇāgata-dāsyabhaktas*.

Uddipana

Kṛṣṇa's activities, qualities, form and so on are stimulants for this *rasa*.

Anubhāva

Drying up of the mouth, lamentation, slackening of the limbs, sighing, crying out, falling on the ground, striking the ground with one's fists, beating one's chest, and so on are the *anubhāvas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* are observed in this *rasa*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include inertness, self-disparagement, debility, wretchedness, anxiety, despondency, ardent desire, restlessness, madness, death, laziness, confusion, disease, and fainting.

Sthāyibhāva

Śoka-rati is the *sthāyibhāva* of this *rasa*. The sorrow and grief that one experiences in the heart due to separation from the beloved or upon perceiving that some calamity has befallen the beloved is called *śoka*. When that sorrow arises in relationship to Śrī Kṛṣṇa and is nourished by *mukhya-parāthā-rati*, it is transformed into *śoka-rati*.

If one is aware of Kṛṣṇa's opulence and power, then there is no possibility of fearing for His safety and hence no possibility of experiencing *śoka-rati*. But in the devotee who experiences *śoka-rati* toward Kṛṣṇa, the absence of knowledge of His majesty is not due to ignorance but due to the overwhelming sentiment of love.

Laughter and other emotions may sometimes arise even in the absence of *rati*, but *śoka* is never possible without *rati*. This is what distinguishes *śoka-rati* from *hāsa*, and so on.

Fifth Wave—Raudra-bhakti-rasa

Anger

When *krodha-rati* combines with its corresponding components of *vibhāva*, *anubhāva*, and so on and attains prominence in the devotee's heart, it is called *raudra-bhakti-rasa*.

Vibhāva

Viṣayāmbana

The *viṣayāmbana* of *raudra-rasa* may be of three types: (1) Śrī Kṛṣṇa, (2) *hita* (a well-wisher), and (3) *ahita* (one who is hostile).

Hita or well-wishers who become the object of anger are of three types:

(1) *Anavahita* (inattentive)—Those who are responsible to protect Kṛṣṇa but who become inattentive to Kṛṣṇa's safety due to carrying out other activities for Kṛṣṇa are called *anavahita*. Śrī Yaśodā became the object of Rohiṇī's anger for tying Kṛṣṇa to the grinding mortar, when the latter saw Him wandering between the fallen trees.

(2) *Sāhasī* (rash)—Those who incite Kṛṣṇa to go to a dangerous place are called *sāhasī* or rash. Kṛṣṇa's friends became the object of Śrī Yaśodā's anger for leading Kṛṣṇa to the Tālavana forest.

(3) *Irṣyu* (jealous)—*Gopīs* whose only treasure is indignant anger and whose minds are always besieged by jealousy are known as *irṣyu*. Śrī Rādhā once displayed such persistent indignant anger toward Śrī Kṛṣṇa that in spite of all attempts both by Him and the *sakhīs*, Her *māna* could not be broken. Finally Kṛṣṇa left in despair. Because of Kṛṣṇa's departure, Śrī Rādhā became distressed and Her *māna* desisted. She begged Śrī Lalitā to go and bring Kṛṣṇa back. At that time She became the object of Lalitā's anger for being so unrelenting in Her *māna*.

Ahita or hostile persons who become the object of anger are of two kinds:

(1) *Svasyāhita* (hostile to oneself)—One who impedes one's relationship with Kṛṣṇa is called *svasyāhita*. Akrura became the

object of the *gopīs*' anger because he took Kṛṣṇa away from Vṛndāvana.

(2) *Harer ahita* (hostile to Kṛṣṇa)—The enemies of Kṛṣṇa are known as *harer ahita*.

Āśrayālbhana

The *sakhīs* and *jaratī* (elderly *gopīs* like Jāṭilā) are the *āśrayālbhana* when Kṛṣṇa is the object of anger. All kinds of devotees may be the *āśraya* when a well-wisher or hostile person is the object.

Uddipana

Sarcastic laughter, evasive speech, leering, disrespect, and other symptoms displayed by both the well-wishers and persons hostile to Śrī Kṛṣṇa are the stimulants of this *rasa*.

Anubhāva

Pounding one's hands, grinding one's teeth, reddening of the eyes, biting the lips, knitting the eyebrows, quivering of the arms, rebuking, remaining silent, lowering of the head, breathing heavily, looking askance, admonishing, moving the head, red-dishness at the corners of the eyes, parting of the eyebrows, and trembling of the lips are all *anubhāvas*.

Sāttvika-bhāva

All eight *sāttvika-bhāvas* are present in *raudra rasa*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include agitation, inertness, pride, self-disparagement, delusion, rashness, jealousy, fierceness, indignation, exhaustion, and so on.

Sthāyibhāva

Krodha-rati is the *sthāyibhāva* of this *rasa*. The inflammation of the heart that takes place when confronted with hostility is called *krodha* or anger. When anger arises in relationship with Śrī Kṛṣṇa and is nourished by *parāṛthā-mukhya-rati*, it is transformed into *krodha-rati*.

Anger is of three types:

(1) Kopa (fury)

Anger exhibited toward enemies is called *kopa*.

(2) Manyu (indignation)

Anger exhibited toward relatives is called *manyu*. This *manyu* is also of three types: *pūjya* (anger toward respectable and worshipable relatives), *sama* (anger toward relatives of equal status), and *nyūna* (anger toward junior relatives). Śrī Rādhā expressed slight indignation toward Paurṇamāsī when she later instructed Her on the importance of chastity to Her husband. This is an instance of *pūjya manyu*. Once Mukharā became angry at Jaṭilā when she accused Kṛṣṇa of destroying the reputation of her daughter-in-law. This is an example of *sama manyu*. Once Jaṭilā became angry at Śrī Rādhā when she saw Her wearing Kṛṣṇa's necklace around Her neck. This is an example of *nyūna manyu*.

(3) Roṣa (pique)

The anger that a woman exhibits toward her lover is called *roṣa*. For this reason, in *madhura-rasa* *roṣa* is counted as a *vyabhicārī-bhāva* or transitory emotion and not a dominant emotion. The anger of a woman toward her lover (*roṣa*) does not attain to the status of *sthāyibhāva* as is the case with the anger of the *sakhīs* and elderly *gopīs* toward enemies (*kopa*) or relatives (*manyu*). As far as the *vyabhicārī-bhāvas* mentioned above are concerned, fierceness is exhibited toward enemies, indignation toward relatives, and jealousy toward the beloved.

The natural inborn anger that enemies such as Śiśupāla have toward Kṛṣṇa is not born of *Kṛṣṇa-rati* and therefore it can never be counted as *bhakti-rasa*.

Sixth Wave—Bhayānaka-bhakti-rasa

Fear

When *bhaya-rati* combines with *vibhāva*, *anubhāva*, and so on and attains prominence in the devotee's heart, it is called *bhayānaka-bhakti-rasa*.

Vibhāva

Viṣayāmbana

The *viṣayāmbana* of this *rasa* is of two types: (1) Śrī Kṛṣṇa, and (2) *dāruṇa*—the wicked.

Āśrayāmbana

The *āśrayāmbana* is also of two types:

(1) *Anukampya* (fit to be favored)—When Śrī Kṛṣṇa is the object of fear, a devotee who commits some offence but who is a fit object of the Lord's favor is the *āśrayāmbana*. Examples of this are Jāmbavāna, who fought with Kṛṣṇa not realizing His identity, and Kāliyanāga after fighting with Kṛṣṇa.

(2) *Bandhu* (a relative or friend)—A relative or friend of Kṛṣṇa who out of affection is always apprehensive that some harm may come to Him is the *āśrayāmbana* when a wicked person is the *viṣayāmbana*. Fear arises in such a devotee by seeing, hearing of, or remembering such a wicked person.

(1) *Darśana* (seeing)—Śrī Yaśodā became fearful for Kṛṣṇa upon seeing the Keśī *daitya*.

(2) *Śravaṇa* (hearing)—She became fearful hearing of Keśī's entrance into Gokula

(3) *Smarāṇa* (remembrance)—A woman from a distant place one day inquired from Yaśodā about Pūtanā. The mere remembrance of Pūtanā made Yaśodā fearful for Kṛṣṇa.

Śrī Jīva Gosvāmī comments here that acceptance of the wicked as *āśraya* of this *rasa* instead of a devotee is in accordance with the opinion of previous authorities on *nāṭya śāstra* like Bhārata Muni. The author's own opinion, which is in accordance with *Śrīmad-Bhāgavatam*, is that *hāsyā* and the other secondary *rasas* are for practical purposes *vyabhicārī-bhāvas*. This is

clearly stated in the next wave (4.7.13-14). The purport is that Śrī Kṛṣṇa is the *viṣaya* and the devotee is the *āśraya* of the five primary forms of *rati*. This is the general rule accepted everywhere.

Hāsa and the other secondary emotions are accepted as *sthāyībhāvas* of the seven secondary *rasas* in accordance with the ordinary *rasa śāstras* only because they take on the characteristics of *rati* being nourished by *parāṁsthā-mukhya-rati*. According to this opinion, *dāruṇa* or the wicked are accepted as *ālambana* of *bhayānaka-rasa*. But in the author's own opinion *ālambana* refers to that in which *rati* is stimulated (the devotee) and not by which *rati* is stimulated (the wicked in the case of fear). According to this understanding the *ālambana* of *bhayānaka-rasa* may be of two types. When there are two different devotees who are both fit for the Lord's mercy (*anukampya*), one may become angry with the other due to some situation concerning Śrī Kṛṣṇa. In this case the devotee who is angry will be the *viṣaya* of fear, the other devotee will be the *āśraya* of fear, and Kṛṣṇa will be the cause. This is a common scenario. The second circumstance is more specialized. When a friend or relative is anxious for Kṛṣṇa's safety due to the threat of a wicked person, the enemy is the cause of fear, the relative is the repository of fear (*āśraya*), and Kṛṣṇa is the object (*viṣaya*) for whom fear is experienced.

Uddipana

Knitting the eyebrows on the part of the object of fear and other symptoms are stimulants for this *rasa*.

Anubhāva

Drying of the mouth, panting, looking behind oneself, hiding oneself, moving to and fro, looking for shelter, and screaming are *anubhāvas*.

Sāttvika-bhāva

All the *sāttvika-bhāvas* except for tears are manifest in this *rasa*.

Vyabhicāri-bhāva

The *vyabhicāri-bhāvas* include fear, death, restlessness, agitation, wretchedness, despondency, fainting, confusion, and apprehension.

Sthāyibhāva

Bhaya-rati is the *sthāyibhāva* of this *rasa*. The extreme agitation and restlessness of the heart that is experienced upon committing some offence or seeing a dreadful object is called *bhaya* or fear. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parāṁśa-rati*, it is transformed into *bhaya-rati*. Fear arises either due to an offence or seeing a dreadful person. A person may be dreadful for three reasons:

(1) *Ākṛti*—due to having a dreadful form like Pūtanā and others.

(2) *Prakṛti*—due to having a dreadful nature like Śiṣupāla and others.

(3) *Prabhāva*—due to awesome power like Indra and Śaṅkara.

Fear arises in persons possessed of great love for the object of fear, Śrī Kṛṣṇa, and mostly in women and children. Demons like Kāṁsa who are always afraid of the Lord can not be the *āśraya* of fear in *bhayānaka-rasa* because they are devoid of *rati* for Kṛṣṇa.

Seventh Wave—Vibhatsa-bhakti-rasa Disgust

When *jugupsā-rati* is nourished by *vibhāva*, *anubhāva*, and so on, it is transformed into *vibhatsa-bhakti-rasa*.

Vibhāva

Ālambana

Āśrita dāśya bhaktas, *śānta bhaktas*, and so on are the *āśrayālambana* of this *rasa*. The material body and other such objects are the *viṣaya* or object of disgust.

Anubhāva

Spitting, contorting the face, covering the nose, and running away are *anubhāvas*.

Sāttvika-bhāva

Trembling, horripilation, perspiration, and so on are all *sāttvika-bhāvas*.

Vyabhicārī-bhāva

The *vyabhicārī-bhāvas* include debility, exhaustion, madness, delusion, self-disparagement, wretchedness, despondency, restlessness, and inertness.

Sthāyibhāva

Jugupsā-rati is the *sthāyibhāva* of this *rasa*. The contraction or shutting of the heart that takes place upon experiencing detestable things is called *jugupsā* or disgust. When this feeling of disgust is nourished by *mukhya-parāṛthā-rati*, it is transformed into *jugupsā-rati*. *Jugupsā-rati* is of two kinds:

(1) Vivekajā (arising from discrimination)

In devotees who have developed *rati* toward Kṛṣṇa, feelings of disgust toward the material body may arise from the awakening of discrimination. This is called *vivekajā jugupsā-rati*.

(2) Prāyikī (general)

Devotees of all five *rasas* generally experience disgust in the presence of impure or foul smelling things. This is called *prāyikī jugupsā-rati*.

In *Bhakti-rasāmṛta-sindhu* (4.7.13-14), Śrīla Rūpa Gosvāmī concludes the discussion of *gauṇa-rasa* by saying that *hāsyā* and the other secondary emotions have been accepted as *rasa* in accordance with the opinion of past authorities like Bharat Muni. This point should be understood by insightful persons. The five primary *rasas* are factually accepted as *Hari-bhakti-rasa*. *Hāsyā* and the other secondary emotions are for practical purposes *vyabhicārī-bhāvas* of these five *rasas*.

Eighth Wave—Rasānām-maitrī-vaira-sthiti Compatible and Incompatible Rasas

(25) Compatible and Incompatible Rasas

*athaiṣāṁ maitri vaira sthitiḥ. śāntasya dāsasya parasparam
maitri. sakhya vātsalyau taṭastau. vātsalyasya na kenāpi maitrī.
ujjvala dāsyā rasau śatrū. iti maitri vaira sthitiḥ.*

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Śānta and dāsyā-rasa are compatible with each other. Sakhya and vātsalya are neutral (neither compatible nor incompatible). There is no other rasa (among the five principal rasas) which is compatible with vātsalya. Madhura and dāsyā are incompatible.

Comment

The above description is a very brief summary of compatibility and incompatibility of rasas based only upon the consideration of mukhya-rasa or the five primary rasas. A complete analysis is given in *Bhakti-rasāmṛta-sindhu* (4.8.2-62) as outlined below.

The following code may be referred to (c) compatible, (i) incompatible, (n) neutral, *gauṇa-rasa* (secondary rasas), *hāsyā* (laughter), *adbhuta* (astonishment), *dharma-vīra* (heroism in religious principles), *yuddha-vīra* (heroism in fighting), *dāna-vīra* (heroism in giving charity), *karuṇa* (compassion), *raudra* (anger), *bhayānaka* (fear), and *vibhatsa* (disgust). ❀

Mukhya-rasa

(1) Śānta

- (c) dāsyā, vibhatsa, dharma-vīra, and adbhuta
- (i) madhura, yuddha-vīra, raudra, bhayānaka
- (n) sakhya, vātsalya, hāsyā, and karuṇa

(2) *Dāśya*

- (c) *vībhatsa*, *sānta*, *dharma-vīra*, *dāna-vīra*, and *adbhuta*
- (i) *madhura*, *yuddha-vīra*, and *raudra*
- (n) *sakhya*, *vātsalya*, *hāśya*, *karuṇa*, *bhayānaka*

(3) *Sakhya*

- (c) *madhura*, *hāśya*, *yuddha-vīra*, and *adbhuta*
- (i) *vātsalya*, *vībhatsa*, *raudra*, *bhayānaka*
- (n) *sānta*, *dāśya*, and *karuṇa*

(4) *Vātsalya*

- (c) *hāśya*, *karuṇa*, *bhayānaka*, and *adbhuta*
- (i) *madhura*, *yuddha-vīra*, *dāśya*, and *raudra*
- (n) *sānta*, *sakhya*, and *vībhatsa*

(5) *Madhura*

- (c) *hāśya*, *sakhya*, and *adbhuta*
- (i) *vātsalya*, *vībhatsa*, *sānta*, *raudra*, and *bhayānaka*
- (n) *dāśya*, *vīra*, *karuṇa*

Gaṇa-rasa

(1) *Hāśya*

- (c) *vībhatsa*, *madhura*, and *vātsalya*
- (i) *karuṇa* and *bhayānaka*
- (n) *sānta*, *dāśya*, *sakhya*, *adbhuta*, *vīra*, and *raudra*

(2) *Adbhuta*

- (c) *vīra*, *sānta*, *dāśya*, *sakhya*, *vātsalya*, and *madhura*
- (i) *raudra* and *vībhatsa*
- (n) *hāśya*, *karuṇa*, and *bhayānaka*

(3) *Vīra*

- (c) *adbhuta*, *hāśya*, *sakhya*, and *dāśya*
- (i) *bhayānaka* and (in the opinion of some) *sānta*
- (n) *vātsalya*, *madhura*, *karuṇa*, *raudra*, *vībhatsa*

(4) *Karuṇa*

- (c) *raudra*, *vātsalya*
- (i) *hāśya*, *adbhuta*, and *sambhogātmaka-śṛṅgāra*
- (n) *sānta*, *dāśya*, *sakhya*, *vīra*, *bhayānaka* and *vībhatsa*

(5) Raudra

(c) *karuṇa* and *vīra*(i) *hāsyā*, *madhura*, and *bhayānaka*(n) *sānta*, *dāsyā*, *sakhya*, *vātsalya*, *adbhuta* and *vibhatsa*

(6) Bhayānaka

(c) *vibhatsa* and *karuṇa*(i) *vīra*, *śṛṅgāra*, *hāsyā*, and *raudra*(n) *sānta*, *dāsyā*, *sakhya*, *vātsalya*, and *adbhuta*

(7) Vibhatsa

(c) *sānta*, *hāsyā*, and *dāsyā*(i) *madhura* and *sakhya*(n) *vātsalya*, *adbhuta*, *vīra*, *karuṇa*, *raudra* and *bhayānaka*

When there is a mixture of *rasas*, the *rasa* which receives nourishment is known as the whole or *aṅgī-rasa* and the *rasa* which provides nourishment is known as the component or *aṅga-rasa*. Whether a *rasa* is *mukhya* (one of the five primary *rasas*) or *gauṇa* (one of the seven secondary *rasas*), when in a mixture it becomes the whole or *aṅgī-rasa*, it is nourished by the component or *aṅga-rasas*. When there is a meeting of many *rasas* both *mukhya* and *gauṇa*, the *rasa* which is tasted most prominently above the others in a given situation is known as the *aṅgī-rasa*. That *rasa* which is self-impelled and nourishes the *aṅgī-rasa* is known as *aṅga-rasa*.

Although the *gauṇa-rasas* are secondary, when they rise to prominence by the excellence of the stimulating elements (*vibhāva*) being nourished by a primary, nourishment-giving *rasa* which recedes into the background, they attain to the state of *aṅgī-rasa*. As Vāmanadeva concealed His opulence and nourished Indra, a *mukhya-rasa*, even though acting as a component in a given situation by nourishing a *gauṇa-rasa*, does not disappear like the *gauṇa-rasas* or *vyabhicārī-bhāvas*. Its influence remains clearly manifest in the heart of the devotee who is firmly established in his perfectional relationship with the Lord.

An *aṅgī-rasa* which is one of the primary *rasas* expands itself by its *aṅga-rasas* and thus shines forth independently. The *aṅga-rasas* may be of a similar (*sajātīya*) or dissimilar (*vijātīya*) dispo-

sition to that of the *aṅgī-rasa*. The word *vijātiya* here does not refer to those *rasas* which have already been described as incompatible with the *mukhya-rasas*.

The devotees who are the *āśraya* of a *mukhya-rasa* which becomes the prominent *rasa* in the development of a particular pastime are always the *āśraya* of that *rasa*. For those devotees, whenever there is a mixture of different *mukhya-rasas*, that particular *mukhya-rasa* will always be the *aṅgī-rasa* and the other *mukhya-rasas* will be component parts.

Only when an *aṅga-rasa* increases the relish of the *aṅgī-rasa* does it serve any purpose as a component part. Otherwise its mixture with the *aṅgī-rasa* is fruitless. In this case it actually presents some obstacle in relishing the taste of *rasa* like a blade of grass that accidentally falls into a drink of nectar. When incompatible *rasas* combine together the result is *virasatā* or repulsive taste like a salty or bitter tasting substance added to nectar.

In the chart of compatibility and incompatibility given above, the *rasa* which appears with the bold heading refers to a mixture in which it is the *aṅgī-rasa*. The compatible *rasas* and occasionally the neutral *rasas* listed below it can be *aṅga-rasas* for that *aṅgī-rasa*. The incompatible *rasas* are those which when mixed with the *aṅgī-rasa* create *virasatā* or repulsive taste. Differences in compatibility are based upon which *rasa* is acting as the *aṅgī-rasa*. For example, when *dāśya* is *aṅgī-rasa*, *madhura* is incompatible. But when *madhura* is *aṅgī-rasa*, *dāśya* is neutral. This is because *dāśya* can not accommodate the sentiment of conjugal love, whereas *madhura* can accommodate the sentiment of servitude. Other similar peculiarities may be noted.

(26) Inclusion of Gauṇa-rasas Within Mukhya-rasas

athaiśāṁ sapta gauṇānāṁ pañcasu mukhya raseṣu antarbhāvo yathā—hāsyā yuddha vīrayoḥ sakhye. adbhutasya sarvatra. karuṇā dāna-vīra dayā-vīrarāṇāṁ vātsalye. bhayānakasya vātsalye dāsyē ca. vibhatsasya sānte. raudrasya krodha-rati vātsalyo-jjvala rasa parivāreṣu ekāṁśenety aḥenaiva parasparam maitrī vairaṇ ca yuktyā jñeyam.

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The seven *gauṇa-rasas* may be included within the five *mukhya-rasas*. For example, *hāsyā* and *yuddha-vīra* may be included in *sakhyā*. *Adbhuta* may be included in all five *mukhya-rasas*. *Dāna-vīra* and *dayā-vīra* may be included in *vātsalya*. *Bhayānaka* may be included in *vātsalya* and *dāsyā*, and *vibhatsa* within *sānta*. *Krodha-rati* of *raudra-rasa* is included within one aspect of *vātsalya* and *madhura-rasa*. By studying the topic of inclusion of *gauṇa-rasas* within *mukhya-rasas* and applying proper judgement, one should understand the compatibility and incompatibility of these *rasas*. (Those *rasas* which are included within others should be understood to be compatible with them. One may consult the compatibility chart which is found in the commentary to *śloka* twenty-four for further clarification of this point.)

Ninth Wave—Rasābhāsa Semblance of Rasa

(27) Rasābhāsa

vaira rasasya smaraṇe rādhyatve vā viṣayāśraya bhede vā upamāyām vā rasāntara vyavadhānena vā varṇane sati na rasābhāsaḥ. anyathā tu paraspara vairayor yadi yogas tadā rasābhāsaḥ. yadi parasparam mitra yogas tadā surasatā. mukhyānāntu viṣayāśraya bhede 'pi vaira-yoge rasābhāsa eva. evam adhirūḍha mahābhāve kevalam śrī rādhyāntu vaira yoge 'pi varṇana paripāṭyām na rasābhāsaḥ. kiñca kṛṣṇo yadi svayam ekadaiva sarva rasānām viṣayo vā āśrayo vā tadāpi na rasābhāsaḥ.

athānye 'pi rasābhāsāḥ kecit grāhya prāyāḥ—śrī kṛṣṇe yadi brahmataś camatkārādhikeyam na bhavati tadā śānta rasābhāsaḥ. śrī kṛṣṇāgre yadi dāsyāti dhārṣṭyam bhavati tadā dāsyā rasābhāsaḥ, dvayor madhye ekasya sakhya bhāvaḥ anyasya dāsyā bhāvas tadā sakhya rasābhāsaḥ, putrādīnām balādhikeya-jñānena lālanādya karaṇam vātsalya rasābhāsaḥ, dvayor madhye ekasya ramaṇecchānyasya nāsti prakāṣam eva sambhoga prārthanam vā tadojjvala rasābhāsaḥ, śrī kṛṣṇa sambandha varjjitāścet hāsyādayas tadā te hāsyādi rasābhāsāḥ, yadi śrī kṛṣṇa vairiṣu bhavanti tadā ati rasābhāsāḥ.

*anadhītavyākaraṇaś caraṇa-pravaṇo hare jano yasmāt
bhakti rasāmṛta sindhu binduto bindu rūpeṇa
iti mahāmahopādhyāya śrī viśvanātha cakravarti viracitaḥ
bhakti-rasāmṛta-sindhu-binduḥ samāptaḥ.*

Śrī Bindu-vikāśinī-vṛtti

In concluding, it is essential to understand *rasābhāsa*. There are several circumstances in which the combination of two incompatible *rasas* does not generate *rasābhāsa*. When an incompatible *rasa* is remembered (and thus not presently experienced), when the speaker describes an incompatible *rasa* as detrimental and by so doing praises the excellence of a particular *rasa*,

when the *āśraya* or *viṣaya* of the incompatible *gauṇa-rasa* is different from that of the *mukhya-rasa* (this exception does not apply when two incompatible *mukhya-rasas* are combined), when there is comparison of two incompatible *rasas*, and when a neutral or compatible *rasa* intervenes between two opposing *rasas* there is no *rasābhāsa*. Otherwise when there is a combination of two incompatible *rasas* it results in *rasābhāsa*.

When two compatible *rasas* are combined it results in *surasatā* or an enhanced state of *rasa*. When any two incompatible *mukhya-rasas* are combined, even though the *āśraya* or *viṣaya* is different, it results in *rasābhāsa*.

In the state of *adhirūḍha-mahābhāva* found only in Śrīmatī Rādhikā, when there is a combination of many different incompatible *rasas*, it does not result in *rasābhāsa*. When Śrī Kṛṣṇa Himself is the *āśraya* or *viṣaya* of all the *rasas* at the same time there is no *rasābhāsa*.

An example of Śrī Kṛṣṇa as the *viṣaya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.84):

*daityācāryās tadāsye vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyām khaleśāḥ pralayaṁ ṛṣigaṇā dhyānam uṣṇāśram ambāḥ
romāñcam sāmyugīnāḥ kamapi nava-camatkāram antaḥ sureśā
lāsyām dāsāḥ kaṭākṣam yayur asitadrśaḥ prekṣya raṅge mukundam*

When the priests of Kāṁsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted (*vibhatsa*). The faces of the wrestlers turned red with anger (*raudra*). The cheeks of Kṛṣṇa's friends blossomed with joy (*hāsyā* and *sakhya*). The wicked lost all consciousness as if on the verge of death (*bhayānaka*). The sages became absorbed in meditation (*śānta*). Devakī and the other mothers began to cry warm tears (*vātsalya* and *karuṇa*). The bodily hairs of the warriors stood on end (*vīra*). Indra and the other demigods experienced unprecedented astonishment within their hearts (*adbhuta*). The *dāsya-bhaktas* danced (*dāsya*), and the young girls cast sidelong glances (*śṛṅgāra*).

An example of Śrī Kṛṣṇa as the *āśraya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.85):

*svasmin dhurye 'py amānī śīśuṣu giridhṛtāv udyateṣu smitāsyas
thūtkārī dadhni visre praṇayiṣu vivṛta-prauḍhir indre 'ruṇākṣaḥ
goṣṭhe sāśrur vidūne guruṣu harimakhaṁ prāśya kampaḥ sa pāyād
āsāre sphāradṛṣṭir yuvatiṣu pulakī vibhṛad adriṁ vibhur vaḥ*

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*śānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāśya* and *vātsalya*). He spit at the smell of musty yogurt (*vibhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhyā* and *vīra*). He looked at Indra with red eyes (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the Indra yajña (*dāśya* and *bhayānaka*). His eyes widened at the torrential downpour of water (*adbhuta*), and His hairs stood on end when He saw the young girls (*madhura*). May that Lord Giridhārī protect you.

Rasābhāsa has been further defined in *Bhakti-rasāmṛta-sindhu* (4.9.1) as follows:

*pūrvam evānuśiṣṭena vikalā rasa-lakṣmaṇā
rasā eva rasābhāsā rasajñair anukirtitāḥ*

That which appears to be *rasa* but in which there is a deficiency or impropriety in any of the elements that comprise it is called *rasābhāsa* or a semblance of *rasa* by those learned in the science of *rasa*.

The elements which compose *rasa* are *sthāyibhāva*, *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*. If any of these elements are missing or if there is an impropriety in any of them, then although the combination produced may have the appearance of *rasa*, it is but a semblance of *rasa* and is therefore known as *rasābhāsa*.

when the *āśraya* or *viṣaya* of the incompatible *gauṇa-rasa* is different from that of the *mukhya-rasa* (this exception does not apply when two incompatible *mukhya-rasas* are combined), when there is comparison of two incompatible *rasas*, and when a neutral or compatible *rasa* intervenes between two opposing *rasas* there is no *rasābhāsa*. Otherwise when there is a combination of two incompatible *rasas* it results in *rasābhāsa*.

When two compatible *rasas* are combined it results in *surasatā* or an enhanced state of *rasa*. When any two incompatible *mukhya-rasas* are combined, even though the *āśraya* or *viṣaya* is different, it results in *rasābhāsa*.

In the state of *adhirūḍha-mahābhāva* found only in Śrīmatī Rādhikā, when there is a combination of many different incompatible *rasas*, it does not result in *rasābhāsa*. When Śrī Kṛṣṇa Himself is the *āśraya* or *viṣaya* of all the *rasas* at the same time there is no *rasābhāsa*.

An example of Śrī Kṛṣṇa as the *viṣaya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.84):

*daityācāryās tadāsyē vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyām khalesāḥ pralayam ṛṣigaṇā dhyānam uṣṇāsram ambāḥ
romāñicām sāmyugīnāḥ kamapi nava-camatkāram antaḥ sureśā
lāsyām dāsāḥ kaṭākṣām yayur asitadṛṣaḥ prekṣya raṅge mukundam*

When the priests of Kāṁsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted (*vībhatsa*). The faces of the wrestlers turned red with anger (*raudra*). The cheeks of Kṛṣṇa's friends blossomed with joy (*hāsya* and *sakhya*). The wicked lost all consciousness as if on the verge of death (*bhayānaka*). The sages became absorbed in meditation (*śānta*). Devakī and the other mothers began to cry warm tears (*vātsalya* and *karuṇa*). The bodily hairs of the warriors stood on end (*vīra*). Indra and the other demigods experienced unprecedented astonishment within their hearts (*adbhuta*). The *dāsya-bhaktas* danced (*dāsya*), and the young girls cast sidelong glances (*śṛṅgāra*).

An example of Śrī Kṛṣṇa as the *āśraya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.85):

*svasmin dhurye 'py amānī śīśuṣu giridhṛtāv udyateṣu smitāsyas
thūtkārī dadhni visre praṇayiṣu vivṛta-praudhir indre 'ruṇākṣaḥ
goṣṭhe sāśrur vidūne guruṣu harimakhaṁ prāśya kampaḥ sa pāyād
āsāre sphāradṛṣṭir yuvatiṣu pulakī vibhṛad adriṁ vibhur vaḥ*

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*sānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāśya* and *vātsalya*). He spit at the smell of musty yogurt (*vībhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhya* and *vīra*). He looked at Indra with red eyes (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the Indra yajña (*dāśya* and *bhayānaka*). His eyes widened at the torrential downpour of water (*adbhuta*), and His hairs stood on end when He saw the young girls (*madhura*). May that Lord Girīdhārī protect you.

Rasābhāsa has been further defined in *Bhakti-rasāmṛta-sindhu* (4.9.1) as follows:

*pūrvam evānuśiṣṭena vikalā rasa-lakṣmaṇā
rasā eva rasābhāsaḥ rasajñair anukīrtitāḥ*

That which appears to be *rasa* but in which there is a deficiency or impropriety in any of the elements that comprise it is called *rasābhāsa* or a semblance of *rasa* by those learned in the science of *rasa*.

The elements which compose *rasa* are *sthāyībhāva*, *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*. If any of these elements are missing or if there is an impropriety in any of them, then although the combination produced may have the appearance of *rasa*, it is but a semblance of *rasa* and is therefore known as *rasābhāsa*.

There are three gradations of *rasābhāsa*: (1) *uparasa*, (2) *anurasa*, and (3) *aparasa*. These are known respectively as *uttama*, *madhyama*, and *kaniṣṭha*.

Uparasa

If *śānta* or any of the twelve *rasas* are obtained by distortion of the *sthāyibhāva*, *vibhāva*, *anubhāva* or any of the other elements, it is called *uparasa*. Although there are many examples of this, we will give only one example for each of the principle *rasas*.

Śānta-uparasa

If one does not see any greater splendor in Śrī Kṛṣṇa who is the personification of Parabrahma than one does in *nirviśeṣa-brahma*, it becomes *śānta-uparasa-rasābhāsa*.

Dāsyā-uparasa

If a servant displays excessive impudence in the presence of Śrī Kṛṣṇa, it becomes *dāsyā-uparasa-rasābhāsa*.

Sakhya-uparasa

If amongst two friends one has the attitude of a friend and the other has the attitude of a servant, it becomes *sakhya-uparasa-rasābhāsa*.

Vātsalya-uparasa

If one does not endeavor to care for and protect one's child because of awareness of his great strength, it becomes *vātsalya-uparasa-rasābhāsa*.

Madhura-uparasa

If a *nāyikā* (heroine) desires a conjugal relationship with a *nāyaka* (hero), but he does not desire the same with her, or vice-versa, or if one of them openly solicits their conjugal union, it becomes *ujjvala* or *madhura-uparasa-rasābhāsa*.

Anurasa

If *hāsyā* or any of the seven *gauṇa-rasas* and *sānta-rasa* is produced by *ālambana-vibhāva*, *anubhāva* or other elements which are devoid of a relationship with Śrī Kṛṣṇa, it becomes *anurasa*.

Aparasa

If Śrī Kṛṣṇa is the *viṣaya* and the enemies of Kṛṣṇa are the *āśraya* of *hāsyā* or any of the *gauṇa-rasas*, it is known as *aparasa*. This is counted as an extreme case of *rasābhāsa*.

In concluding Śrīla Viśvanātha Cakravartī Ṭhākura says: Those who have not studied the *sāstras* dealing with grammar but who are eager to serve the lotus feet of Śrī Hari, shall become attached as a drop (*bindu*) at His lotus feet by studying this *Bhakti-rasāmṛta-sindhu-bindu*.

Thus ends the translation of the commentary *Śrī Bindu-vikāśinī-vṛtti* to *Śrī Bhakti-rasāmṛta-sindhu-bindu*.



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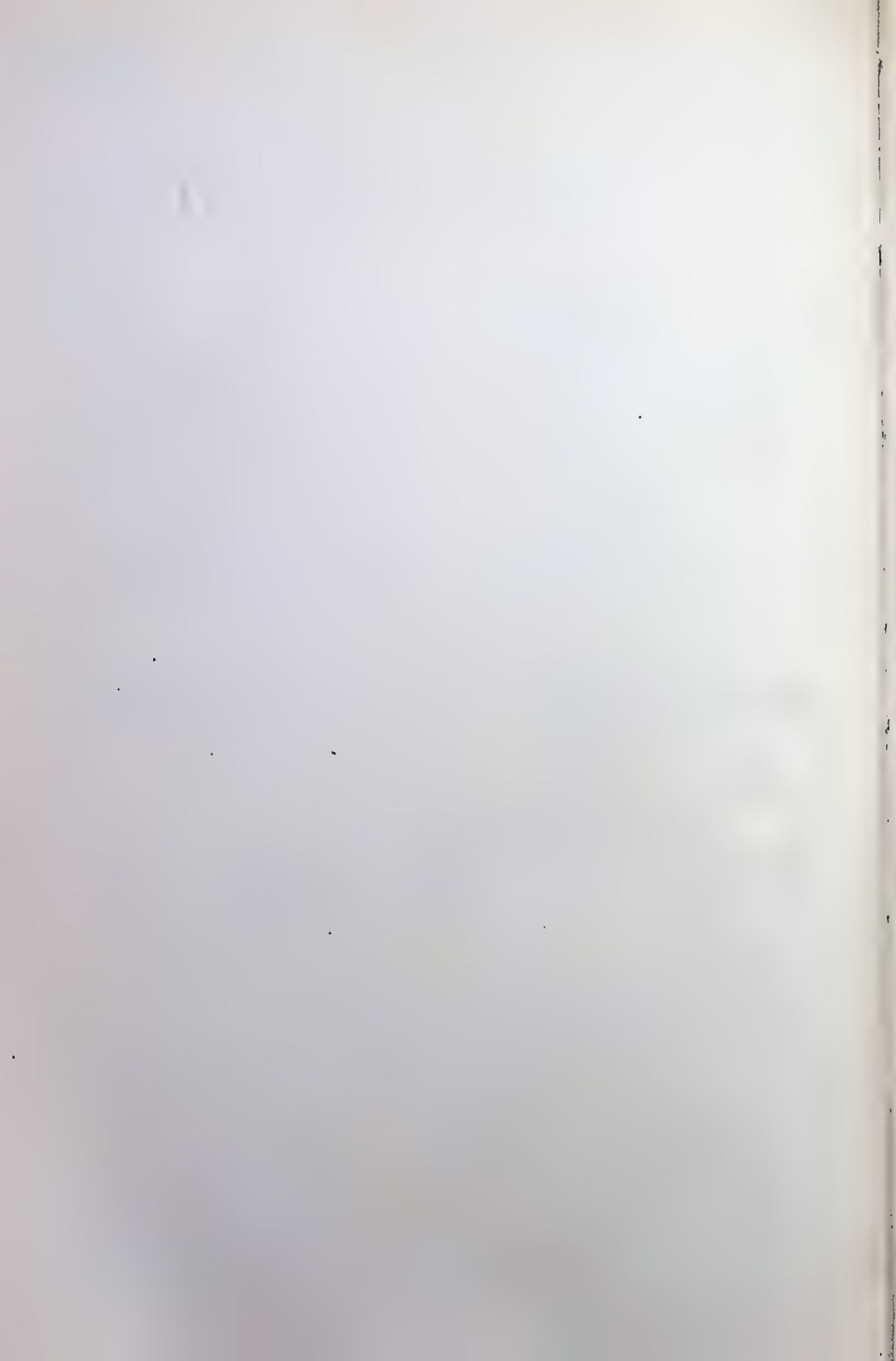
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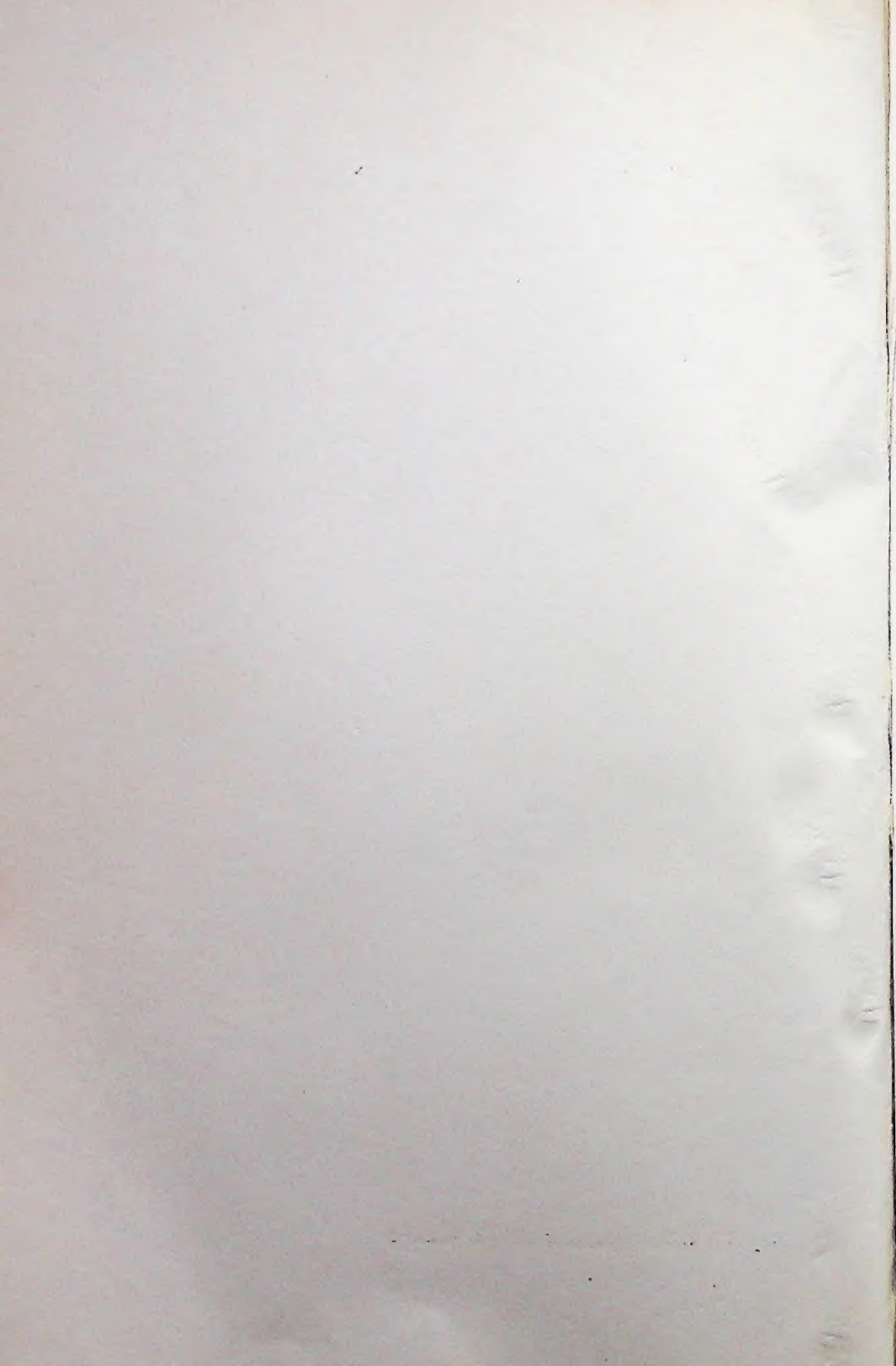
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Śrī Kṛṣṇa is the reservoir of all twelve *rasas*

*svasmin dhurye 'py amānī śiśuṣu giridhṛtāv udyateṣu smitāsyas
thūtkāri dadhni visre praṇayiṣu vivṛta-prauḍhir indre 'ruṇākṣaḥ
goṣṭhe sāsṛur vidūne guruṣu harimakhaṁ prāsya kampaḥ sa pāyād
āsāre sphāradṛṣṭir yuvatiṣu pulakī vibhṛad adriṁ vibhur vah*

Bhakti-rasāmṛta-sindhu 4.8.85

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*śānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāsya* and *vātsalya*). He spit at the smell of musty yogurt (*vibhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhya* and *vīra*). He looked at Indra with red eyes (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the Indra *yajña* (*dāsya* and *bhayānaka*). His eyes widened at the torrential downpour of water (*adbhuta*), and His hairs stood on end when He saw the young girls (*madhura*). May that Lord Giridhārī protect you.